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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

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AUM

We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE.—*The Over-Soul*, R. W. EMERSON.

THEOSOPHY.

Vol. XII. JUNE, 1897. No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE SCREEN OF TIME.

THEOSOPHY, as promised in our last issue, is this month, and will be henceforth, exactly twice its former size and without any increase in its cost. It will now take its place in the front rank of popular monthly magazines, and the dream of its great founder, W. Q. Judge, will have been realized at last. The Screen of Time has recorded few changes more significant than this. It is one of the surest signs that the thought of the world is broadening.

* * * * * * *

The most important event in the history of the Theosophical Society in America during the past month has been the annual Convention of the Society, which took place in New York City on April 25th and 26th. Delegates from all quarters of America, and an unusual number from Europe, took part in the proceedings, which from first to last were characterized by an unsurpassed unanimity and general good feeling. This was particularly evident when the resolution of confidence in Mrs. Katherine A. Tingley as leader of the theosophical movement throughout the world was proposed, the entire audience rising as one man and cheering her to the echo. This resolution will be found in a brief report of the Convention proceedings under "The Mirror of the Movement."

While Theosophists assembled from all parts of the world to promote the cause of universal Brotherhood, the whole of Europe trembled on the verge of unthinkable disaster; war seemed inevitable, not merely between two of the second-rate powers, but between the combined armies of the continent. As yet, this greater conflict has been averted, but the two minor powers still continue at strife. This has aroused the most wide-spread interest in America, as well as in Europe, and has called forth many appeals in aid of the wounded. One such appeal, made by good and charitable people, laid itself open to most serious objection on account of its undisguised attempt to arouse Christian prejudice against everything Mohammedan. The Turks were referred to as people whose religion teaches them that it is an act pleasing in the sight of God to kill and torture Christians. Mohammedanism teaches no such thing. If there are Turks who act on such principles, opposed as they are to Mohammed's teachings, have there not been so-called Christians who have been equally false to their Saviour's divine injunctions? And in any case, can any good thing come out of an appeal to one of man's lowest characteristics—religious bigotry and intolerance? We think not. Let us help the wounded by all means, but let us help them because they suffer, not because we hate their enemies.

* * * * * * *

A war of a very different sort is being waged on this continent. It is a campaign in favor of high-class journalism as opposed to degrading sensationalism. It is a newspaper war, and as it occasionally waxes furious, one is not infrequently reminded of the "ungracious" reformer who shows

> ". . . . the steep and thorny way to heaven,
> Whilst, like a puff'd and reckless libertine,
> Himself the primrose path of dalliance treads
> And recks not his own rede."

Who is to blame if a newspaper indulges in "gutter-journalism"? The editor? Not nearly so much as *the people who demand what he supplies.* If we are to reform the press we must reform the people first, for it is the business of a newspaper editor to so keep in touch with the requirements of the public that he is able to provide whatever will most please his readers. He forms a low estimate of their taste, and if without high principles himself, he naturally caters to their depravity so far as the law will permit. It is the old story; it seems impossible for the nineteenth century reformer to do more than rush headlong at an effect, regardless of its cause. He does not see that if you change the hearts and minds of the

people, abuses of every description will be possible no longer. He tinkers here and there at the surface of things, and leaves the hidden cancer to work inevitable destruction. Do away with selfishness and its cause—which is ignorance—and misery, immorality, intolerance and all other evils would vanish of their own accord. But then a good many reformers would be in dreadful need of occupation !

* * * * * * *

Immense strides continue to be made in the field of biblical research. Chaldea is at present the chief centre of interest for those who make a specialty of this work, for recent investigations in the neighborhood of Babylon have thrown new and valuable light upon what are called "Christian origins," though they actually concern Judaism more than Christianity proper. It is strange with what timidity these discoveries of cuneiform tablets and other records are regarded by many orthodox people ; they admit with evident reluctance that the story of the Garden of Eden must be thrown back several thousand years—and there they stop, afraid of their own boldness. Foolish scepticism on the one hand, thinking it can destroy Christianity by proving the story of Jonah and the whale a fable, common to all the great mythological systems—forgetting that a fable may be a myth and that every *mythos* has its *logos* or reason ; foolish orthodoxy on the other hand, clinging to dead-letter interpretation and verbal inspiration, and hopelessly ignorant of universal symbolism which alone can protect religious forms from materialistic and destructive criticism. But when the right time arrives and the right man steps forward to do the work, both in Assyriology and Egyptology, there will be a revolution in human thought and both scepticism and crass orthodoxy will be forced to change their attitude for the better in the face of overpowering facts.

* * * * * * *

During a recent trial which attracted considerable attention the following statement was made by the defendant in the course of cross-examination : "I sat down to say my prayers, because if I knelt down I always went to sleep and stayed there on my knees till morning." There is something delightfully *naïve* about this admission. It implies so much more than appears at first sight, for it represents the condition of what generally passes for religion at the present time. This same individual found it easy enough to keep awake when dealing with worldly affairs, but when it came to praying, to religion, he had to fortify himself against sleep. Re-

ligion has lost its reality for most people; its ministers have to galvanize it into artificial activity by every trick and device of the showman and politician. Even then they can hardly keep either it or its devotees awake. And this state of things will continue so long as religion is divorced from philosophy and science, and is chiefly applied to a part of man's nature, which labelled "the soul" and classified as "supernatural," must always be regarded as separate from man himself.

Sleeping, dreaming of its past, and sometimes shouting in its sleep, religion can never occupy its true position in the lives of men until it claims its chief home as being within their own hearts. Pointing to the sky as the seat of Deity, to the unseen future as the time for compensation, to undiscoverable "supernature" as an explanation of all mysteries, it can only dream itself into oblivion. But as it passes out, true religion must take its place, and Theosophy as the synthesis of religion, science and philosophy will be one of the chief factors in bringing this about. Its doctrines are already being preached from thousands of pulpits; its message is reaching millions who may never have heard its name. The name is of little consequence compared to the importance of theosophical ideas, and these, in many strange disguises, are met with everywhere. The world is being reminded of long-forgotten truths and religion may yet be reborn to exercise its true function in human affairs.

Explain the universe as natural and yet essentially divine; turn men's minds to the Christ within and the light within even more than to powers beyond and above them; show that they have made themselves what they are and may make themselves what they would be; make them feel that life is the science they should master, and that life's first lesson is to love their fellow-men—and whether they call themselves Christians, Mohammedans or Jews, Hindus or Buddhists, they cannot help but be good Theosophists.

E. T. H.

THE SHEATHS OF THE SOUL.*

BY WILLIAM Q. JUDGE.

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say, from pictures into words, signs and acts, or *vice versâ*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all

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* *Reprinted from* LUCIFER, *Vol. X, p. 323.*

sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply-defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the subdivisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and . . . . . .

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter, it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them, which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the

astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusions will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by the way of illustration.

It is this possibility of the inner lower man's being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1; for each normal person, when acting normally, compounds all the various sets of sensations, experiences and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them

are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reïncarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reïncarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium, or a real seer, or sage. Which it will be, depends on the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, may be, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on, *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul, but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

IRELAND BEHIND THE VEIL.

BY "Æ." (GEORGE W. RUSSELL.)

IN the ages which lie far back of our recorded history many battles between gods and demons took place as told by the Celtic Homers. The hosts of light, a divine race known as the Tuatha de Danann, made war upon the Fomors for possession of Eire. At the last great battle of Moytura came victory for the gods. One of our later singers, Larminie, who has retold the story, has it that the demoniac nature was never really subdued. The bright Danann and the dark Fomor no longer war in mystic worlds, but twine more subtly together in the human generations who came after, and now the battle is renewed in the souls of men. Indeed it seems that the fierce Fomor spirit is more rampant, makes itself more evident to the eyes of men, than the gentle, peaceful race who inherit the spirit bequeathed by the gods. It is our misfortune that the Fomorian Celt, who makes most noise, represents us before the world. He looms up variously as a drunken Paddy, a rowdy politician, a moonlighter, or a rackrenting landlord. There is a tradition current about the last which confirms my theory. It is that when the rebel angels were cast out of Paradise the good God put some of them into waste places, and some became landlords. So I am moving here on safe ground.

But, however it may be, of that other Eire behind the veil the world knows little. It is guessed only by some among ourselves. We may say one-half of Ireland is unsuspected by the other half: it is so shy of revealing itself. The tourist will never unmask it: nor will the folklorist who goes about his work in the scientific spirit of a member of the Royal Dublin Society. It is on his own telling that, bent on discovery, he panted his way up certain hills until he met a native. Our folklorist surveyed him through spectacles and went at once to business.

"Are there any myths connected with these hills, any ancient traditions, my good man?"

"Sor!"

"I mean are there any folk tales current?"

"No, sor, I never heard tell of any."

Our folklorist went his way down the mountain side convinced that legend and fäery were things of the past. Yet these very mountains have been to some what Mount Meru was to the Indian

ascetic. They have seen the bright race of the Sidhe at midnight glow like a sunrise on the dark brow in rainbow-colored hosts. They have heard the earthly silences broken by heart-capturing music. Where these mountains are and who it was that saw is of no moment. If I named the hills they would be desecrated by the curious bent equally on picnic and fäeries. If I named the visionaries some people would be sure to get up a committee to investigate. It is the dark age. To the curious I would say that fäeryland is the soul of earth and it lies as much about you in America as here, and friendship with your bright kinsmen in the unseen there is the surest way to friendship with them here when you pay us a visit. That the fäery traditions have by no means passed away I am aware.

I was driving from the ancient city of Drogheda to New Grange, once the most famous magical and holy place in Ireland. My carman after a little became communicative. He told me that many people still left little bowls of milk for the good people: a friend of his had seen them in their red jackets playing hurley: a woman near by had heard the fairy chimes ringing clear over the deserted Druidic mound at Dowth. Then he grew apprehensive that he was telling too much and sounded me as to my own beliefs. My fäeries were different from his. I believed in the bright immortals; he in the little elemental creatures who drape themselves with the pictures of the past, and misbehave in their heroic guise. But I sunk my differences and most positively affirmed my faith, adding a few tales to his own. "Sor," he said at last, in an awestruck tone, "Is it thrue they can take you away among themselves?" Still thinking of my bright immortals I expressed my downright conviction that such was the case. May the belief flourish! An old sergeant of the constabulary told me many tales. He had seen a water-spirit invoked: "Man," he said, "It do put one in a sweat to see them." He knew the spell but would not tell it. I might "do some one a hurt with it." A strain of the magical runs in the blood of the Celt and its manifestation is almost always picturesque and poetical. He has an eye to effect. Down in Kerry, a friend tells me, there lived a fäery doctor whom he knew. This man was much pestered, as bigger magicians have been, by people who wanted to see something. One in particular was most persistent and the doctor gave way. He brought his neophyte into a lonely place where there was a fäery rath. It was night: a wind colder than earthly began blowing: the magician suddenly flung his arms round his trembling companion, who had a vision of indescribable creatures fleeting past. Ever after, he had the second sight.

Stories like these could be endlessly multiplied. What it is these peasant seers really perceive we cannot say. They have only a simple language and a few words for all. A child wanders over the hillside while the silver blushes fade from the soft blue cheek of evening. The night drops with dew about him. The awe of the nameless also descends. And, as he stands entranced, the children of twilight begin to move softly beside him, wearing the masks of ancient queens with sweeping draperies of purple, gold and green: or stately warriors appear: or white-robed druids at their mystic rites. He relates, after, that the good people were about. But perhaps, child as he is, his eyes have looked upon some mighty mystery's reënactment, some unveiling of the secrets of life and of death. It is a land full of enchantment.

That much of what is gathered by the folklorists misrepresents the actual vision, seems probable. The band of singers and writers in modern Ireland who directly relate their own dreams grow more mystic day by day. Another nature whispers busily in their brains. It has held its breath too long and now the fäery soul of things exhales everywhere. I find a rhymer in "United Ireland" inspired because of the new light in his country:—

> "Once more the thrilling song, *the magic art*,
> Fill with delight."

The week before I was carried into wonderland by another poet who describes a Sunset City, a flame-built dun of the gods high over Slieve Cullen. He was perhaps unaware of the ancient tradition which declares that below this mountain Creidené, the Smith of the Tuatha de Danann, worked. What was his toil? Another of these Smiths, Culain, the foster father of the hero Cuculain, had his forge in the recesses of Sleive Fuad. A third had his smithy at Loch Len, now Killarney, where he worked "surrounded by a rainbow and fiery dews." Were not these Smiths the same as the mighty Kabiri, most mysterious of deities, fire-gods from whose bright furnaces shot the glow, the sparks which enkindled nations? In ancient Eire their homes lay below the roots of the mountains. Will they, awakening from their cyclic reverie, renew their labors as of old? Last year, to one who, lying on the mound at Ros-na-ree, dreamed in the sunlight, there came an awakening presence, a figure of opalescent radiance who bent over crying, "Can you not see me? Can you not hear me? I come from the Land of Immortal Youth!" This world of Tir-na-nogue, the heaven of the ancient Celt, lay all about them. It lies about us still. Ah, dear land, where the divine ever glimmers brotherly upon us, where the heavens droop

nearer in tenderness, and the stones of the field seem more at league with us; what bountiful gifts of wisdom, beauty, and peace dost thou not hold for the world in thy teeming, expanding bosom, O, Eire! There is no death in the silence of thy immovable hills, for in their star-hearts abide in composed calm the guardians of the paths through which men must go seeking for the immortal waters. Yes, they live, these hills.

A little while ago a quite ordinary man, a careless, drinking, unthinking sort of fellow, strayed upon one of them in holiday time and awoke out of a lazy dream on the hillside crying that the "mountain was alive!" The unseen archers had pierced his heart with one of their fiery arrows. I record his testimony with delight and add thereto a vagrant tribute:—

A friendly mountain I know:
As I lie on the green slope there,
It sets my heart in a glow
And closes the door on care.

A thought I try to frame:
I was with you long ago:
My soul from your heart-light came:
Mountain, is that not so?

Take me again, dear hills:
Open the door to me
Where the magic murmur fills
The halls I do not see,

Thy halls and caverns deep,
Where sometimes I may dare
Down the twilight stairs of sleep
To meet the kingly there.

Sometimes with flaming wings
I rise unto a throne,
And watch how the great star swings
Along the sapphire zone.

It has wings of its own for flight;
Diamond its pinions strong,
Glories of opal and white,
I watch the whole night long.

Until I needs must lay
My royal robes aside,

And toil in a world of grey,
Grey shadows by my side,

And when I ponder it o'er
Grey memories only bide :
But their fading lips tell more
Than all the world beside.

There is no country in the world whose ancient religion was more inseparably connected with the holy places, mountains, and rivers of the land than Ireland, unless perhaps it be America. We may say it was shaped by the gods. They have left their traces in the streams and lakes which sprung forth at their command. A deity presided over each : their magical tides were fraught with healing powers for they were mixed with elemental fire at their secret sources. We read of strange transformations taking place, of demigods who become rivers or are identified with mountains. After the battle of Gabra, where the Finian chivalry were overthrown, Caolte, one of the most mystic and supernatural of the warriors, stormed the hill of Assaroe and dwelt therein expelling a horde of elemental beings. He appears in after years and was supposed to have become one of the divine race of the Tuatha. He came to Mongan, a prince of Ulster three centuries later, and hailed him as an old companion : "You were with me—with Finn." Do not these strange transformations hint at some vast and grandiose beliefs about the destiny of the human soul? It may become a guardian of men, of a divine being, enthroning itself at one of those places where from the star-soul of earth the light breaks through into our shadowy sphere. Whenever I grow ambitious I think of Caolte at Assaroe, and long for a mountain of my own with plenty of fire to scatter about.

It may be because the land is so full of memorials of an extraordinary past, or it may be that behind the veil these things still endure, but everything seems possible here. I would feel no surprise if I saw the fiery eyes of the cyclops wandering over the mountains. There is always a sense expectant of some unveiling about to take place, a feeling, as one wanders at evening down the lanes scented by the honeysuckle, that beings are looking in upon us out of the true home of man. While we pace on, isolated in our sad and proud musings, they seem to be saying of us, "Soon they will awaken. Soon they will come again to us" ; and we pause and look around smitten through by some ancient sweetness, some memory of a life-dawn pure before passion and sin began. The feeling is no less prophetic than reminiscent, and this may ac-

count for the unquenchable hope in the future of Ireland which has survived centuries of turbulence, oppression and pain, and which exists in the general heart.

In sleep and dream, in the internal life, a light from that future, is thrown upon the spirit which is cheered by it, though unable to phrase to itself the meaning of its own gladness. Perhaps these visions, to which the Celt is so liable, refer as much to the future as to the bygone, and mysteries even more beautiful than the past are yet to be unfolded. I think it is so. There are some to whom a sudden sun-lustre from Tir-na-nogue revealed a hill on the western shore overlooking the Atlantic. There was a temple with many stately figures: below at the sea's edge jetted twin fountains of the golden fire of life, and far off over a glassy calm of water rose the holy city, the Hy-Brazil, in the white sunlight of an inner day.

THE INFLUENCE OF ORIENTAL THOUGHT ON OCCIDENTAL CIVILIZATION.

BY B. O. FLOWER,

Formerly Editor, The Arena.

THOUGH doubtless at a remote period, the progenitors of the western races dwelt with their oriental brothers in the far East; yet from the dawn of authentic history to the present day there has existed marked and fundamental differences in the habits of thought, the conceptions of life's purposes, and in the very aspirations of the soul, between the dwellers of the far East and those of Europe and America.

The oriental mind is meditative, philosophical, metaphysical and profoundly religious. The students of the far East are more deeply concerned with the philosophy of life here and hereafter, in the nature of man's being and the duties devolving upon him, than are they interested in the accumulation of wealth, or the consideration of those things which the western world regards as material and tangible.

The occidental world throughout its history has been largely engrossed in material advancement and excessive devotion to external matters; the trades of war and government, the arts which appeal to the sense perceptions, problems in physical science, inven-

tions, commercial affairs, the pursuit of gold and kindred matters have largely dominated the soul of western life; so much so that they may I think be regarded as the well-springs of occidental civilization during the greater portion of its history. It is true that at intervals the higher emotions, and nobler aspirations have been so aroused by the quickening power of exalted ethical and religious truths that the downward trend has been arrested and communities, nations and even civilizations have been transformed and for a time revivified by the potency of spiritual truth. But the influence which has most frequently dominated our civilization throughout the ages, springs from allegiance to that which is material or objective.

The views of life held by the oriental and occidental worlds are radically unlike and perhaps there is something of the extreme in each; indeed instead of remaining antagonistic I believe each can be made to complement the other in such a way as to round out and enrich all life, providing the importance of the supremacy of the spiritual or ethical nature over the selfish propensities be recognized as fundamentally important to enduring and uninterrupted progress.

The thought-world of people chiefly engrossed in the externals of life is never free from a grave peril which sooner or later manifests itself in the triumph of the material over the spiritual, the domination of egotism over altruism, the subordination of the sense of right and justice to a desire for personal advancement or the success of some cause, the cultivation of a soulless intellectuality at the expense of an enlightened conscience.

This result was strikingly illustrated in the civilization of the Roman world when Christianity—an oriental religion—gave Europe a moral uplift which for a time promised to bring about that essential union of the eastern and western thought-worlds which would naturally result in broad and deeply spiritual life, at once illuminating and glorifying the splendid intellectuality and tireless energy of the occidental world.

But this eastern religion, so pure and simple and soul-reaching in essence, soon became corrupted by the paganism of Rome and the deterioration continued until instead of being a tolerant persuasive power for the illumination and ennobling of life it became intolerant, superstitious, dogmatic and ruthlessly savage, even eclipsing pagan Rome in its inhuman methods of torture when dealing with unbelievers.

The spirit of persecution is foreign to any true religion, its influence is brutalizing, it fosters the most savage impulses in man, and with its presence in the church established by the Nazarene

brought spiritual stagnation. A moral eclipse followed and the glory of the primitive church well-nigh vanished.

During the first century of modern times we see a partial halt in the retrograde movement coincident with a marvelous advance along material lines. But here again the broader thought and nobler ideas were largely due to the inspiration of a vanished civilization which in its turn had been a debtor to Asiatic thought.

It will be remembered that it was not until after the fall of Constantinople and the dispersion of Greek scholars throughout the cities of Italy and elsewhere, that that marvelous awakening which we call the Renaissance or the New Birth assumed commanding proportions.

There was something quite wonderful in the revivifying influence which the new learning exerted upon the conscience of this period. It led Colet to establish the foundation for broad, humane and popular education. It fired the soul of Erasmus and literally drove him from land to land, making his a voice crying aloud for a purified church. It illuminated the brain of Sir Thomas More and called forth Utopia. It fed the flame of the Reformation, but it was not potent enough to lift man out of the mire of dogmatism. He had too long accustomed his mind to dwell on a gross and material conception of a future life. He believed in a literal hell of eternal fire for a large majority of the children of earth. His conception of God and his beliefs in the future were grossly material and essentially brutalizing ; and though he was able to make the age the most glorious in the realm of art, though in the fields of discovery, commerce and invention, dazzling achievements were made, the moral uplift was limited and the savage persecutions which followed illustrated in a tragic manner the legitimate result of that excessive devotion to the material which invests all things, even to religion, with grossness, and which fosters narrow dogmatism and a superstitious reverence for the letter, even frequently to the exclusion of the spirit, no less than it encourages soulless selfishness where it should stimulate enthusiasm for humanity.

During the past century, amid the marvelous achievements along lines of material progress, amid the rapid multiplication of schools and the increase in intellectual training, western civilization has by no means made spiritual progress commensurate with advance along other lines. Indeed, the passion for gold which has almost assumed the form of a mania, is having a soul-deadening effect upon society, even as in the melancholy days when the Roman Empire passed into the long agony of decline. And as in periods of spiritual eclipse in the past we see groaning misery existing side by side with colossal

fortunes; the palace and the hovel jostle, and too frequently we see idleness in the palace and industry in the hovel.

The power of the church over the mind of the multitude has declined in a startling manner during the past century, and the real reason is not hard to find. The golden rule is becoming a dead letter. Jesus is no longer the ideal for youth. He was, we are gravely informed, "an impractical idealist," because he taught the brotherhood of man. The slogan: Justice, freedom and fraternity, well represents the ethics promulgated by Jesus, but it is odious to the multi-millionaire pillars of conventional churches. Hence the church is losing its grasp on the heart of the masses, as the pagan priesthood lost its hold on the people in the days of the Cæsars.

But amid all the ferment, turmoil and unrest of to-day, amid the satiety of the well-fed animal on the one hand and the physical and spiritual hunger of the masses on the other, comes again a message from the Orient.

It is not my purpose at present to institute any comparison between religious theories, or to champion any special philosophy of life. I merely wish to point out facts which must be apparent to careful observers who are in touch with the most earnest workers throughout America and Europe.

A religious revolution is in progress within and without the churches. Many and complete are the causes which are accelerating this revolution, but it is a significant fact that the new conceptions of life are in strange alignment with the most exalted teachings of the sages of India. Even the masterpieces of the greatest mystic among modern poets—Robert Browning—savor strongly of oriental philosophy when they deal with life, with man, and the hereafter. Max Müller has compelled scholars to yield an unwilling ear while he has pointed out the strength, power and beauty of India's literature and philosophy. But it has been chiefly through other and multitudinous channels that the noblest truths of the philosophy of the far east has come into the lives of the heart-hungry ones of the occident, giving to life a new meaning, giving to the soul something more than the husks of a dogmatic theology, teaching the august duty of life and its awful responsibilities. Victor Hugo on one occasion said: "The tendency of man to-day is to fall into his stomach, man must be rescued." And it seems to me that in this rescuing of our civilization from a gross self-absorbed materialism, Indian thought is destined to play an important part. It is supplying to thousands upon thousands of lives the moral uplift which must permeate society if it is destined to move onward and upward without suffering another eclipse.

A SHORT OUTLINE OF THEOSOPHY.

BY JEROME A. ANDERSON, M.D., F. T. S.

WITH the western world fairly flooded with its teachings, as it certainly is to-day, it would seem almost superfluous to attempt a re-statement of the facts and philosophical deductions therefrom which are connoted by the term Theosophy. Yet it is good to sometimes step aside from the hurrying throng of busy workers, and to clearly define to one's self the ideals for which one is striving, lest one should have lost sight of them in constant attention to practical details. And one will find that somehow the old definitions do not hold good; Theosophy means more than it did at the time when we could so confidently and glibly state its exact signification.

Those old definitions! They conjure up an array of "rounds," "races," "globes," "principles," and what not, while through them all a small, mechanical note keeps piping, "to form the nucleus of an universal brotherhood, to form the nucleus of an universal *brotherhood*." This we always put in our statements because it was the principal Object; but I wonder it was not completely buried under the "manvantaras" and "pralayas" we piled mountain high upon it.

Now, when one thinks of Theosophy, what word appears instantly—an ever-present corollary? Brotherhood, *Brotherhood*, BROTHERHOOD! So Theosophy is Brotherhood; and to define it is to tell how men can be brought to a living realization of this central fact in nature.

There is no brotherhood upon the earth to-day. As a pretty sentiment, we hear the Creeds prating of it—a far-off echo of the time when religion really taught it and enforced its teachings by practical examples. But now Creed demands the subscription to some particular belief before one can be admitted to its brotherhood, and if one fails to subscribe to this, damns to an eternal hell. Philosophy sits helplessly by, or else toys with the materialistic labels which science is busily gumming upon the lifeless forms of matter. For science has distinguished and labelled two hundred thousand varieties of beetles, without once thinking of inquiring into the nature of the consciousness which ensouls them and causes the variations in the form of the beetle—for consciousness is only a "property" of matter; it does not even require a separate label. Human hopes and human fears interest not, because they cannot be

properly weighed, measured and ticketed. Evolution concerns itself with the form alone; modern psychology dabbles diffidently with consciousness, but must take all its data from materialistic science. And sometimes science deigns to cut off the mammæ of a poor helpless bitch, "to see if she will still manifest the maternal instinct by trying to suckle her young," and then psychology rejoices; a "fact" has been observed, and visible progress in the attainment of knowledge made. The inner soul is entirely lost sight of in the study of the outer form; Plato buried beneath Aristotle; wisdom lost in the search after knowledge.

All this is heartless and hopeless. The world-cry for brotherhood, for living sympathy, for compassion, for hope and faith, was voiceless until Theosophy again gave it expression. So that Theosophy stands to-day as the virile, powerful opponent of creed and dogma, of materialistic philosophy and materialistic science, for all these know nothing of brotherhood. It puts forward new ideals (old, to be sure, but new to the west), new theories of life, new conceptions of nature; and an altogether new basis for brotherhood. For never, in the recorded history of the world at least, has the veil of Isis been drawn so widely aside, and men so universally taught the hitherto carefully hidden secrets of their own being. Great must have been the necessity which demanded and permitted this. Old faiths had to be restored; false idols overthrown; false beliefs exposed; cant and hypocrisy unmasked; religion, science and philosophy harmonized. Truly a herculean task.

Prominent among the many erroneous beliefs which paralyzed human effort and human hopes in the west was its one-life theory. To combat this, and to enable men to form juster conceptions of the past through which they have travailed, and, therefore, of the future which evolution holds in store for them, Theosophy unfolds the past history of earth and man, in a truly magnificent manner. Geology, archæology, astronomy, "myth," and tradition are appealed to, and the biblical six thousand years pushed back into a vista which embraces millions upon millions of years. This made necessary the primary teaching of "rounds" and "races," and the old traditions of "floods" and of submerged Atlantis suddenly acquired a new significance. Time spent upon the acquisition of these facts is not lost; they are the tables to be learned before attempting real problems.

An infinite past requires, logically, an infinite future; and the philosophy of Theosophy supplies a most rational outline of this future into æons of time at which the mind itself stands amazed and awed. For materialistic science there is no future life; for western religions, the merest travesty of one. According to western relig-

ions the soul "bobs up serenely," created out of nothing, having no choice as to its nation, race, or to any particular age in which to arrive upon earth, imbibes some creed or faith which happens to environ it, does the best or the poorest it can for a few brief years, and then retires to an eternal heaven, horrible for its partiality and its weary sameness, or to a hell of eternal torture. Were this concept of a future life a true one, the pessimism of Schopenhauer and his recent imitators would be more than justified; earth would be but the creation of some mighty evil monster, and life a cruel, useless tragedy. Brotherhood would be but a sentimental mockery; the present mad rush after riches or fame would be the very apotheosis of philosophical wisdom.

But Theosophy brings forward as a logical, satisfactory and *complete* explanation of the apparent injustices and inequalities of life, the fact of the repeated reincarnation of the same soul in new bodies, and at successive cycles of the earth's existence. It posits the soul as undergoing an almost (or quite) infinite cycle of evolution. Throughout the vast periods to which it has pushed back human history, it declares that the same souls have occupied the earth continuously (except for brief cycles of rest between two earth-lives); that each soul is evolving, not form, as the scientists would have us believe, but character; widening at the same time its conscious area until it successively passes through all the phases of consciousness up to man; that it (the soul) is now passing through this human arc of its evolutionary cycle, after which its pathway leads it directly to godhood. The scientific theory of evolution is only a half-understood recognition of a small portion of the magnificent cycle which the philosophy of Theosophy holds up to view. For the theosophist adds to his concept of evolution, involution; and postulates the deliberate descent of mighty spiritual beings into matter with the sole motive of compassion, and in order that they may help lowly, matter-bound entities to evolve to higher planes of consciousness.

All of this magnificent process is under law; absolute, universal, immutable law, whose infinite activities and modes of motion may be summed up and expressed by the terms cause and effect, or the bugbear, "Karma," of theosophical nomenclature. Appealing to this law in every thought, and by every act of any and all of its lives, the soul is alone the fashioner of its own destiny. Its hells and its heavens are of its own making; its character and its associations in the past, under this law, carry it to the race, nation, family, period, and place, which it itself has made inevitable. See how the dark horrors of injustice fade away from both heaven and hell when the

light of these great companion truths, Karma and Reincarnation, falls across the pathway of life! There is no injustice in all the wide universe; what the soul suffers and enjoys now are the fruits of its own past! But if nature and divinity (nature is the robe of divinity, as Goethe so poetically puts it) are just, man is not; and so the world is full of wrongs and injustices of man's own making. And so, we come back again to brotherhood—the necessity, the absolute necessity for brotherhood. Karma and reincarnation are valueless to us, except as they illustrate and enforce brotherhood. Their very teaching, even, must be laid aside, if they cause by their newness and strangeness, the recognition of the real brotherhood of humanity to lag.

Look you! Do we realize how absolutely dependent we are upon those wiser than ourselves when we take birth in these animal bodies? (For Theosophy teaches, and proves, that the human soul at present is but a prisoner in the body of an animal whom long ages of evolution of form have at last fitted for his transient occupation.) Take those instances—happily very rare—where children have been carried off by wolves, and have grown up to maturity with only animal associates. The result in every instance has been an animal, lower and more degraded than the animals by which he was surrounded. Rudyard Kipling, in his Jungle stories, has drawn as false a picture as the human imagination could conceive. Surrounded only by animals, man fails to develop any faculty to distinguish himself from them. Human assistance is absolutely necessary to help him take at least the first feeble steps up towards his human estate.

So, the man born under Moslem environments becomes inevitably a Moslem; the Christian accepts his dogmas because of his early Christian associations; and so on, throughout the dreary round of infantile differences of faith. It takes a strong soul, indeed, to rise above his fellows even a little; none may rise more than a little. It were a hopeless task to try to teach the people of the west the truths of karma, reincarnation and brotherhood, if they now really heard them for the first time. But they do not; they have been taught these truths throughout the ages; they have only lost them temporarily for the same reason that the wolf-child loses his hold upon even his reason—their births have brought them (by their own acts in the past) among a people who only believe in a single life, and they accept this false view as true because of this association and early teaching. And they go on, repeating to their children the unphilosophical dogma, and these to theirs, until at last the cycle of karmic adjustments permits the thought to be again

sown whose harvest will be their reëacceptance of the ancient—aye, the eternal—truth of repeated rebirth upon earth until the lesson and meaning of life here shall have been learned.

Say the Christians: You must believe in Jehovah; you must accept Christ as a Saviour, or you will be eternally damned! Yet not one of these but would be just as enthusiastic an advocate of Moslemism had he been born under that influence. For the latter-day Methodist who so fiercely insists upon your accepting his creeds, is only the old Moslem, who gave one his choice between Allah and the sword, with his enthusiasm just a little modified—by his environments! And they entirely fail to perceive the horrible injustice in a God who insists upon a particular belief, while surrounding the soul which he has just created with associations which make that belief seem but the most impious blasphemy.

Theosophy comes to the west, not with a sword, but with the peace which the acceptance of its solemn declaration of the truth of universal brotherhood must bring. It urges each faith to seek within its own tenets for the concealed truths which they contain; it desires not to propagandise Buddhism, Brahmanism, Christianity, nor even its own teachings, for it declares that these are to be found buried in every religion. Aye, the veriest absurdities in Christian dogmas are often but the, at first wilful and then ignorant, perversion of profound truths of Theosophy. And as one passes from the outer form to seek the inner meaning, the fact dawns that, take what religion he may, his path will soon lead him in a common direction. Dogmas and creeds are not religion; they are its worst enemies; and, in almost every instance, have been deliberately imposed upon religion by designing priests and leaders for their own aggrandizement. To pose as the representative of an almighty autocrat, has been too giddy a position of power not to have been longed for, and, too often, to have been attained by ambitious but short-sighted men.

If, then, the conjuring-word of Theosophy be Brotherhood, the way to a realization of this it shows to be tolerance. Tolerance of the religious faiths of each other; of racial differences; of color, caste, and every one of the ten thousand things which divide us because of our childishness and ignorance. Find wherein your religions agree, not wherein they differ; seek to perfect your own faith, not to enforce it upon another. He who is the surest that he alone possesses the truth is by that very sign, the farthest astray. For this reason the Theosophical Society refuses to permit any creed to be attached to it as a pre-requisite to membership; all creeds are welcome if they accept and practice brotherhood. Not even karma

and reincarnation must be thrust in the face of him who, weary of the many things which separate him from his fellows, seeks the refuge of our association. The recognition of truth must follow a sincere belief in, and an equally sincere attempt to practice brotherhood; and, nine times out of ten, the seeker after it is amazed to find it in his own creed, and to perceive at the same time the same truth in the faiths of others.

After all, we are souls incarnated in as new and strange conditions for us as the wolf-children of India, and we *must* help each other; we dare not stand aloof. Our souls have not yet conquered the animal propensities of our bodies; we may yet retrogress into worse than animal conditions unless we keep alight the real truths of existence.

Theosophy may thus be summed up as the re-presentation of the great truths of the reincarnation of the human soul in successive bodies; of the universal reign of rigid law, expressed as cause and effect; of the compound nature of man and the relation his soul bears to his successive bodies; of the fact that evolution is a widening of the conscious area, and the building of character rather than form, and that it prevails in every department of nature throughout the entire universe. It also shows the falsity of those ideals and idols before which man now adores; it points to higher, more sublime conceptions of the mystery of life. It asserts that its teachings are no new truths; but are to be found buried under the rubbish of every creed or faith, and therefore calls upon each to seek in his own faith for the truth it contains, to recognize the same truth when it appears in another guise in the faith of his brothers. But, above all this, and one of its three fundamental concepts, it teaches the absolute unity of all souls with the divine Oversoul; and that therefore men are, in fact, brothers born, brothers in essence, in common hopes, loves, aspirations and destiny. To re-teach these old, forgotten truths the present Theosophical Society was organized, and every soul who feels his heart warm with the desire to help his fellow men is heartily welcomed, and so long as he shall faithfully work to aid his brothers he may deny karma, deride reincarnation, believe the moon to be made of green cheese, or any other theory which pleases him. Brotherhood is that to which the Society demands the applicant to subscribe—not to any other theory, hypothesis, or fact whatsoever.

FACES OF FRIENDS.

DR. FRANZ HARTMANN, whose portrait appears on the opposite page, is at present making a short lecturing tour through the Eastern and Middle States, visiting various Branches of the Theosophical Society in America. He came to this country in order to attend the annual Convention of the Society, recently held in New York City.

Dr. Hartmann was born in Bavaria on November 22, 1838; was educated at Kempten and Munich, graduating at the University of Munich in 1863 as a Doctor of Medicine and Professor of Natural Science. He visited Paris in 1864, and during a pleasure trip to Havre was induced to accept the position of ship's surgeon on a vessel carrying emigrants to New York. Once in America he was in no hurry to leave the country; he became a citizen in 1867 and for nearly twenty years continued to practise his profession. In 1883 he visited Japan and China, and then went to India, in order to meet Madame H. P. Blavatsky, remaining there nearly two years. He spent most of his time at Adyar, Madras, assisting in the work of the Theosophical Society. A history of his experiences during that time may be found in his *Report of Observations*, published at Madras in 1884.

Dr. Hartmann was one of those who accompanied Madame Blavatsky on her return to Europe in 1865. He went to Munich, where he stayed for some time with his sister, the Countess of Spreti. Here he studied Rosicrucianism, writing several books on that subject, such as *An Adventure Among the Rosicrucians; The Secret Symbols of the Rosicrucians; In the Pronaos of the Temple of Wisdom.* Besides these he has written books entitled *The Life of Theophrastus Paracelsus; The Life and Doctrines of Jakob Boehme; The Life of Jehoshua; Occult Science in Medicine; Magic, White and Black; Among the Gnomes of the Untersberg; Premature Burial.* In 1893 the doctor founded a German theosophical monthly, entitled *Lotusblüthen.*

Dr. Hartmann is a warm friend and supporter of Mrs. K. A. Tingley's, and while the recent Crusade of American Theosophists around the world, under her leadership, was visiting Berlin, he travelled from his home in Hallein, Austria, in order to meet her. At her suggestion he was elected to fill the office of President of the newly formed Theosophical Society in Germany, which he has done with marked success.

Edwin Mo Syracuse.

AN INDIAN YOGI BEFORE A TRIBUNAL OF EUROPEAN PSYCHOLOGISTS.

BY FRANZ HARTMANN, M. D., F. T. S.

ON August 3d, 1896, there was held at Munich a Congress of Psychologists, at which were present about 350 medical men representing the different countries of Europe, and to them was introduced an Indian Yogi, whose name is Sen Bheema Pratapa, and who went into the Samadhi sleep for the purpose of exhibiting that state before these professors and scientists so as to attract their attention to the existence of a state of higher consciousness, during which the body is insensible to pains inflicted upon it. But before we proceed further it will be well to explain who Mr. Pratapa is and what was his object in coming to Europe.

Mr. Pratapa is a well-to-do young Kshattriya,* living on his own property in the Punjab. He is a healthy, good-looking and well educated man, a Pandit, speaking several languages. He is of a highly religious turn of mind, of a childlike and confiding nature, only too easily imposed on by people with whom he comes in contact. Being a Yogi himself, capable of entering at any time, at will, into the state of Samadhi, he believed it to be his mission to exhibit the phenomena accompanying that state before an European public, so as to call the attention of European scientists to the philosophy of the East, to induce them to study the Vedas and to make practical attempts at leading a higher life and entering into a higher region of thought. As to any personal benefit to be obtained thereby for himself, either financially or otherwise, Mr. Pratapa had no thought of that, he being himself in comfortable circumstances and desiring no more. All that he needed for carrying out his purpose was a business manager, one who was versed in the ways of travelling and exhibiting in Europe, for Mr. Pratapa himself being inexperienced in the ways of the world and of rather a timid disposition, would never have been able to attend to such things himself.

Thus it happened that he fell into the hands of a showman during the great world's exhibition at Budapest in Hungary. He was taken to Europe and for weeks at a time he slept in a glass coffin, exhibited to the eyes of the public and under the surveillance of

* "Kshattriya," one of the warrior caste, as distinguished from the caste of the Brahmins, or priests.

physicians, who were at liberty to experiment with his body so as to see that it was fully unconscious and insensible to injuries inflicted upon it, while the soul of the Yogi during that time rested in the regions of eternal bliss and peace.

Doctors of medicine of all grades of intelligence, princes, archdukes, the nobility and the common people flocked there in crowds; the papers printed long articles about this wonderful phenomenon, which had never been heard of before, and for a few weeks everything went well, the business managers making plenty of money. But if you ask me as to whether anybody's attention was thereby attracted to the study of the Yoga philosophy, I must beg you to ask me an easier question, for I have never been informed of it. All that I found is that phenomena, if their causes are not understood, prove nothing, and that if the body of the whole world were to enter into an unconscious condition, this would be no indication that the soul of the world could exist in a higher state.

But the great success of the business manager (who never paid Mr. Pratapa anything except his board and travelling expenses) raised the envy of other showmen, and so they started a story that Mr. Pratapa's sleep was a farce; that he only pretended to sleep during the day and that during the night he would get up and regale himself with beefsteaks, wine and cigars and enjoy the rest of the luxuries of life—a story, which is the more absurd, as he being a Yogi, is a vegetarian, never drinks and is not accustomed to smoke tobacco. The public, however, is always as ready to believe a rumor reflecting upon somebody's character as the newspaper men are greedy to start a sensational story, and Mr. Pratapa being disgusted with the treatment he received at Budapest, left that place and upon my invitation sought refuge at my house at Hallein.

Just about that time the convention above named met at Munich, and as this was to be a Congress of Psychologists, which means, of people interested in the science of the soul, I thought this would be a good chance to exhibit Mr. Pratapa before this body of eminent scientists and thus to reëstablish his reputation as a real Yogi. Therefore Mr. Pratapa was taken by myself and two of my friends to Munich, and we introduced him to the members of that Congress, allowing them full liberty to try whatever experiments they might choose with his body, provided they would inflict no permanent injury upon it.

They made use of that permission to the fullest extent. Mr. Pratapa went to sleep, and all who tried to awaken him failed. They fingered his eyeballs; they burned his skin with cigars; they stuck needles and knives into the soles of his feet; they made numerous

other tests, but the sleeping Yogi exhibited no sign of sensation and could not be awakened until I applied to him the passes which he had taught me to apply for that purpose.

There were a few of the most prominent scientists who exhibited an understanding of this kind of phenomena, but they seemed to be afraid to speak out their views for fear of not being understood by their colleagues. All the rest did not know what to make of it, although we presented them with pamphlets giving explanations in regard to the Yoga philosophy. They all looked for some sign of disease, and as there was none, they could not attribute that state to any pathological cause, and it being thus inexplicable to them they grasped at the only explanation left for them, which was that of humbug and fraud. They were credulous enough to believe that Mr. Pratapa had come all the way from India and endured unflinchingly all sorts of torture without getting any remuneration for it, for the mere pleasure of leading these people, whom he did not even know, by the nose. Thus ended an attempt to bring spiritual truths into scientific quarters, and Mr. Pratapa returned to India, not a richer, but a wiser man, in so far as he had been taught by his experience, that an idea cannot grow where the soil is not prepared for it.

HEALTH AND DISEASE.

BY ARCHIBALD KEIGHTLEY, M. D. (CANTAB.), F. T. S.

EVERYBODY believes that the meaning of these words is an open secret. Health is the absence of disease, disease is the presence of some other condition, whether due to accident, infectious fever or perverted vital process. But is "everybody" right? Is there nothing hidden? Is the common voice the voice of common sense? The view so taken seems rather a short-sighted one. Of course on a merely material basis the view is not very far out, especially if it be held that "life" is due to the interaction of the various cells and organs of the body. But one of the old philosophers very wisely said that life does not so much consist in living as in being well and we may infer from this and our own experience that any deviation will mean disease.

If we refer to any theosophical book or to eastern and western philosophies we find that in all alike a separate and distinct place is

given to a "vital principle." This means that life does not consist in the interaction of cellular particles but that it is in virtue of an *inherent* and not *extraneous* vitality and that these particles themselves have life and form. What their form may be or what is their power or method of cohesion is another matter altogether. The living body has been compared to a sponge floating in an ocean of life. The water of the ocean within and without is continuous and is the universal life principle. But this principle being universal permeates all forms of matter alike, though not equally, and according to this mode of action of the life principle are the bodies classified.

Such may be said to be the simple, natural method. But let us carry the simile of the sponge a little further. While there is an equal interchange of give and take from and to within and without the sponge —in short while the centripetal and centrifugal forces are balanced, so long everything goes well. Life and healthy life is manifested in the sponge. On the other hand let us suppose that the incoming is greater than the outgoing: the balance is disturbed and life becomes congested within the sponge. The cellular lives take on too great an activity and unless relieved a vibration is communicated to the sponge which may shatter the united body of the sponge to pieces. *Too much* life in a body kills that body just as surely as too little will cause its death.

From another aspect we may regard all things known to us as varying manifestations of force in matter. Science tells us that matter in itself is one and the same and that the difference between bodies as we know them is due to difference in the rate of vibration of the force. Take for instance the different colors of the spectrum. The colors of the objects we see with our eyes depends (a) on the wave lengths of the vibration of the ether (b) on the varying degree in which any matter or form stops and absorbs those wave-lengths and (c) on the retina of the observer being correctly attuned to perceive the wave-lengths allowed to pass and those absorbed by the colored body in question. Another element in the question is whether the etheric light-waves are reflected back from the body observed or transmitted through it, to the retina of the observer.

Such very briefly is the case for sight. Coarser vibrations of the air affect the organs of hearing: still coarser those of touch; similarly in varying degree the organs of smell and taste. But the underlying principle becomes clear. Bodies differ from one another to human perception by reason of the varying rate of vibration of force in and between the particles of matter contained in them.

Let us apply this to our study of "Health and Disease." Without going into details the anatomist will tell us of a vast complexity

of structure, each part of which serves its purpose in the vegetable or animal economy. Each has its own part to play and no organ of different structure can play that part or perform that function. Each different structural type has its own life-vibration and does it well or ill—too much, too little or exactly right in the general run of bodily work.

Now let us resume the analogy of the musical vibration. According to the rate of vibration is the musical note. According to the various notes in relation to each other is harmony or discord produced. Thus taking all the vibrations of the various organs of any animal or vegetable body, there will be what we may call the "chord of the mass." And going further, there will be the harmony and discord of the family or nation of individuals. Thus in the unit human body the due and accurate performance of function of the various organs will constitute health, while failure in any one function constitutes disease.

But the problem is at once complicated when we commence to study the human constitution. If we regard living bodies as simply so much matter vibrating variously according to its organic structure, the chord of the mass is, though complicated, comparatively simple. As soon as we introduce the question of the astral or etheric body and its vibrations, of the astral plane and its inter-communication and interpenetration with the physical, we are confronted with another class of vibration as much more subtle than the physical as the Roentgen vibrations are more subtle than the waves of sound. But even then when we assume that the astral vibrations may be grouped under one generic head we are confronted with a further and more subtle set belonging to the domain of mind, exemplified in the well known influence of mind over body. Still the principle is the same and we may perhaps justifiably conclude that the great life vibration is one and the same, operating variously in matter and thereby constituting the various bodies and the grades of matter of which these bodies are formed. "Health" and "Disease" still bear the same relation to each other and to the human constitution—but the sources of health or the seats of disease have been rendered more subtle and complex. They have been rendered much more dynamic than structural. Furthermore, just as we have seen that the physical harmony or discord is subject to the more subtle forces of the astral and mental (for lack of a better word) planes, so we may conclude with Patanjali that there are other and more subtle planes and vibrations, for the "mind" is only the internal instrument or organ for the manifestation of more subtle forces.

Such considerations lead us to a more expanded view of

"Health and Disease." We can regard "Health" as the perfect and balanced action not only of a physical body but also as the perfect action of astral and mental vibrations manifesting the free and indwelling "spirit." But what of disease? This conversely would be the imperfect action. Apart from this, however, I think that we may regard disease as a perverted vital process. Theoretically, of course, all should be perfect, but as a rule, nay invariably, it is to be seen that individual human units have made their own conditions; have by physical, astral and mental action created such conditions and set up such vibrations that the beneficent force of life is on the one hand either unable to "inform" the various grades of matter, or on the other enters in such quantity as to rend to pieces that form of matter which it enters. In the first volume of the *Secret Doctrine* there is a curious footnote in which H. P. Blavatsky deals with the action of the minute "lives" or units of the animal economy. It is there stated that the life force is manifested at one time for the purpose of construction and that the same force is also used to change or destroy the form which had previously been erected. Thus I take it that the life force passes into manifestation in its outbreathing; it recedes in its inbreathing, still changing its form; and still pursuing the change of form it undergoes a period of "rest," following in this the analogy of physiological respiration. Then comes a fresh cycle of manifestation.

Thus we can follow the law of cause and effect through various incarnations in reference to "Health and Disease." We may consider, from the point of view of vibration, that all action sets up a vibration which may be in harmony or discord with (a) the existing chord of the mass of that human unit on the physical, astral or mental planes, and (b) the chords of other units in relation with that one, and (c) the dominant note of the universal life force. The result will almost inevitably be a discordant vibration. Such discordant vibration, wherever it act, will as surely produce "disease" either mental, astral or physical, which will *manifest on all the planes* or be stored up as a "mental deposit" or *skandha* to be more easily manifested on another occasion.

This naturally raises the question of the cure of disease and the promotion of health. It would seem easy, perhaps, for the possessors (if there be such) of the "Elixir of Life" to cure all diseases of suffering humanity by a few of their magical drops. But this would be contrary to nature and would be akin to a vicarious atonement if the harmony of health were to be thus produced. Man is his own destroyer, and he must be his own physician. Terrible would be the result of these magic drops: they would kill the body

as surely as the strongest prussic acid. To be an "Elixir of Life" the drops must be a concentrated life-force imprisoned in a vehicle. Such a force coming in contact with a body and vibrations not attuned to itself would rend that body asunder and destroy it as a form. Man can do it for himself if he chooses, but must not attempt to shirk the consequences of his own acts. Having by acts (and the thoughts which preceded them) laid up the mental deposits which will manifest later as discord and disease, how is he to restore harmony within himself and with nature around him: how manifest harmoniously the indwelling life-force?

The answer is tolerably simple. He has to simplify himself. While man continues to occupy himself with a makeshift panorama of his own making he will perpetuate the evil. What man wants is an ideal—an ideal self to which he may cling and of which he can think, and then by gradually raising that ideal he may come to realize his own true healthy self.

In all this I would not be understood as saying that the cure of bodily or astral disease lies in the mind or that the presence of bodily disease is evidence of an unclean or diseased mind. Nor would I wish to argue that to cure disease of the body we are to meet it on the mental plane alone. I say, on the contrary, that nature means us to meet it on all planes alike. Again, when I see a diseased body and the clear spirit shining through ill-health, I rejoice, for I know that the mental deposits have worked down and out and that the karmic deposit is almost done away with. Meet discord with the true weapons and restore the harmony: but do this because it is right according to nature's laws and not because you shall benefit your own poor body. If you use the mental life force for this purpose you will lay up a mental discord, and by injecting too much of this into a form unfit to receive it render that form diseased and insane in every sense of the word.

Therefore, I say: use all things properly according to nature's laws to a lawful end on every plane alike. Regarding all these manifestations as so many different vibrations we shall find that we become more and more impersonal and by becoming so that we shall be better able to sympathize with and thereby help the suffering.

Consequently the touchstone—the "Elixir of Life" which all alike have it in their power to administer to suffering humanity—one which is without danger to those who receive it—is that loving vibration of the human life-force which we try to express by Brotherhood.

THE GENESIS AND PRE-NATAL LIFE.

BY PROFESSOR ALEXANDER WILDER, M.D.

"A Nurture perfectly correct must show itself able to render both bodies and souls most beautiful and good."—PLATO.

PLUTARCH in his curious collection of excerpts, *The Natural Things which the Philosophers take Delight in Studying*, has given us a repertory of most valuable suggestions. It includes a great variety of themes, as for example: Nature itself, First Principles, Elements or Composites, the Kosmos or Universe, Divinity, Matter, Ideas, Causes, Bodies, Molecules, Necessity, Destiny, Fate, the Heavens and Earth with their motions, then the Soul with its activities and qualities, the conditions preceding and incident to mundane life, and finally what we denominate Heredity. For the supposition which many entertain that Philosophy is solely a pursuit of wisdom transcending what may be known of physical facts, and the converse notion that it consists entirely of the knowledge of natural things, are alike erroneous; for it comprises both in their respective spheres.

In his Fifth Book here named our author presents us with the speculations of the Hellenic Sages in respect to our physical nature and its conditions. These related to the laws and circumstances of our transition into the natural life, and the peculiarities of heredity; as for example, why children resembled their parents and progenitors, and why they often differed in temper, character and in other respects.

It is proper to take a full account of this department of the subject. The conditions attending the advent of the physical life are also essentials of the subsequent culture. It gives us confidence, our author declares, to be well born. It is fortunate beyond all power of estimate to be well fathered and well mothered. The beneficent consequences extend not only through the whole life, but also through the coming ages.

Meanwhile, the children of an unworthy father or mother are blemished at their birth, and likely to be pursued as long as they live by the ignominious fact of their early history. As is the mother, so is her daughter; the fathers eat sour grapes and the teeth of the sons are set on edge. The criminal, the libertine, the persons greedy for selfish ends are never likely to become parents, except of offspring tainted deeply with similar evil propensities. From thorn bushes nobody expects grapes to grow, nor from thistles

any fruitage of luscious figs. Much of the insane diathesis, perverted faculty, defective intelligence, imperfect physical sense, stunted or repulsive configuration of body, and vicious proclivity, which we observe in many cases, may be set down as the inheritance from a drunken ancestry. Thus Diogenes, the Cynic philosopher, once reproached a crack-brained and half-witted stripling: "Surely when thy existence began thy father was drunk."

We acknowledge gladly that much, very much, can be accomplished with suitable training and self-discipline to overcome these faults of natural conformation. As the richest soil is unproductive when left without cultivation, and the best beginning suffices but little if not followed by diligent activity, so, on the other hand, the unfortunate sufferers from heredity may correct much of their condition physically and morally by proper effort. Our longest-lived individuals are often those who began with a frail body, and it is recorded of Sokrates that although the wisest of Greeks he had the appearance and natural proclivity of a satyr. Nevertheless, in such cases the drawback continues with them, that they are carrying a heavy weight through their whole term of life, which impedes endeavor on every hand and generally compels them to remain in a subordinate place in the theatre of active life.

Yet we are able to view the matter on the brighter side. While the evil dispositions of ancestry are said to be transmitted to the children to the third and fourth generation, the virtuous tendencies, the same authority assures us, will continue to the thousandth. Evil is always transitory, but good is perennial. This world is not normally a place for human beings to grow worse in, but to become better and more highly developed. There is a recuperative principle in our nature always operating to repair the mischiefs that have come to us, or which may occur during our varied experiences. With all the plausibility and actual truth that may exist in this dogma of heredity, we see no adequate reason for accepting it as a complete solution of the enigmas. Indeed, it appears to be a kind of stock argument by which to evade rather than to explain embarrassing questions. There may be other causes operative, holier inseminations, if we may so express it, by which pure children are born of ill parentage, as the loveliest water-lilies come from the foulest mud. We may not regard the unborn infant as merely a living mass of flesh and blood, without any moral quality. Such a notion may serve as a *placebo* for the conscience of certain individuals, but it cannot be justly entertained. This matter of the spiritual and moral nature of human beings during what is regarded as the inchoate period of existence, involves deeper problems than

are presented by the conditions which are shared in common with the animals. Even at that time there exist the basis and rudiments of the intellectual quality. If therefore, it be true that man does not live by bread alone, but by an energy that is beyond and more life-imparting than bread, it is still more true that the nobler moral and spiritual nature does not proceed solely from the analogous qualities of parents and ancestry, but is likewise from a source infinitely higher.

Let us, then, bear the fact in mind that the Soul is the veritable self, the ego or individuality.* The body, head, brain, any or all of them, may not be accounted in any proper sense as the selfhood. I have often noted in my own vivid consciousness that they were something apart and distinct from me. Their peculiar form and office fit them admirably for my service and convenience. I am certain that I could not do so well with any other, and I would not be at home in another person's body. Yet I could not have had this body of mine so perfectly adapted to me, except I had had some directing agency in its fabrication. The poet Spenser has well explained this:

> "For of the soul the body form doth take;
> For soul is form, and doth the body make."

It is easy, therefore, to perceive and understand that being thus divine and constructive, the Soul is superior and older than the body. We are not able intelligently to conceive that it has its first inception with it in the protoplasmic ooze. It can be by no means a fabricated thing, like the objects perceptible to our senses, but must be from its inherent quality now and always of the eternal region. How it was projected into temporal life and conditions, and whether it became personal by such projection, are questions of deep interest to earnest thinkers. Whether, when coming into the circumscribed region of Time there was a former consciousness rendered dormant, as from the fabled drinking of the Lethean draught, is a question in the same category. Perhaps, we sometimes remember.

It may not rationally be pleaded as an objection that this is a concept of too unreal and visionary character to deserve serious consideration. We are what we are by virtue of our interior thought, our will and desires, and our bodily organism is only the minister to these. Day by day and even moment by moment the particles

* The writers of the New Testament have incidentally recognized this fact. In the Synoptic Gospels according to Mark and Matthew, the question is asked: "What shall it profit a man if he gain the whole world and *lose his own soul?*" In the book by Luke, the text reads: "What is a man advantaged if he gain the whole world and *lose himself?*" Indeed, in most places in the Bible where the term *soul* occurs, the same sense is preserved by substituting the word *self*.

which make up the body are perishing, and new ones taking their place. Yet during all these changes, the soul and thinking principle remain the same. If, then, our identity and memory continue thus unaffected during these transformations of bodily tissue, it can not be illusive and unreasonable to suppose that they have endured through a succession of ages and changes prior to the present term of corporeal existence.

The transit of the soul from the eternal region to the conditions of corporeal life, is a matter by no means easy to comprehend. The human understanding is somewhat like a vessel, incapable of receiving a truth or concept of superior or equal dimensions to itself. A little perhaps, may be known, but far more is only to be observed, contemplated, and admired. On its superior side the soul is divine; on the other, human and subject to the contingencies of change. Its genesis is not its beginning as a living essence, but its transition, extension or projection into conditional existence. This may be considered as being the result of a predilection, an attraction of spiritual for the phenomenal life.

Plato has given us, in the Tenth Book of the *Republic*, a very significant suggestion in regard to this matter. Eros, of Pamphylia, had fallen in battle, but when laid upon the funeral pyre, twelve days afterward, recovered from his trance. He had been in the world beyond and beheld many wonderful things. Among them was the beginning of a period of life upon the earth, to those of mortal race, the "souls of a day." They were selecting from models the form of life in which they would live upon the earth. Thus, the cause of their respective careers was in their own choice. Those who had lived here very frequently, as if weary of excessive effort or the tedium of monotony, chose a mode of life widely different from what had been lived. To each of these models a dæmon or guardian genius belonged, so that every one thus selected his own, and thereby his destiny. They next proceeded to the plain of Lethê, and drank the water from the river of forgetfulness, which no vessel contains. Then falling asleep, they were carried hither and thither, to begin their life in the world. Hence the soul when first united to a mortal body, is without intelligence; but as time passes, every one who receives proper food and education, receives his proper allotment and development.

We for our part are enabled to know this much: that a certain vital quality is conjoined with an albuminous molecule, which immediately thereupon begins to unfold organic structures and afterward continues the process of maturing them into the several parts of the future body. So far the human and animal races are similar,

yet in the same thing and beyond, they part and are differenced. While this is going on, the thoughts and emotions of the mother, even to her loves and aversions, are blended with the psychical nature of the developing individual, making him or her different in the future character from what otherwise might have been the case.

By no means, however, does the agency of the father cease with the inception of this process, with the involution or enwombing, which is always before evolution and is its prior cause. The mother having become "bone of his bone and flesh of his flesh," the child, so far as concerns the exterior selfhood, is not hers alone, but theirs in common. The affection of the father for the mother, or his indifference and aversion will permeate their child's temper and moral qualities. For the father does not cease, during the entire gestative period to do his full share for the weal or woe of the future individual. A man can no more disconnect himself from the life of his progeny than a tree can sever itself from any of its branches. The act by which physical existence begins, is therefore sacred and sacramental, an allying of human souls in solemn league with the eternal world. To speak of it lightly and with idle ribaldry is really a sacrilege.

During the gestative period the child is receptive to a most extreme degree. We may imagine it to be unconscious, but this is because we do not know. It is certainly sub-conscious, somewhat like the person in the mesmeric trance. "As soon as the voice of thy salutation came into mine ears," says Elizabeth to Mary, "the babe leaped in my womb for joy." We know that every caress of the mother, every harsh word or unkind act, affects the little one in her arms. The milk is a potent agent in forming the character and disposition. The babe after birth is, however, nothing else than the continuation of the babe that was enwombed and fed from the mother's blood. While, therefore, the body of the child is taking form in the body of the mother, almost as part of her, its moral and passional nature is acquiring her characteristics, her modes of thought and feeling, and even her very sentiments. When the little one awakes into the earth-life it has similar likes, tastes, habits and repugnances to those which she had cherished.

Plato gives parentage all the significance of a religious observance. It should be preceded, he declares, by an affectionate devotion of husband and wife to each other. "All persons who share in any work," he remarks, "when they give their minds to themselves and the work, produce the whole beautiful and good; but when they do not give their minds, or possess any, the result is the contrary." This pre-natal period is a time of teaching without text-books, lec-

tures or recitations. The teachers impart their instruction by the medium of will and thought; and the learner is a very apt one. The lessons are generally retained in the internal memory for the lifetime. "The divine principle seated in man, if it obtains the consideration to which it is entitled, from those who bring it into action, will set all things right."

His suggestions were given with a view to the highest perfection, bodily as well as moral and spiritual. He recommended youth on the part of mothers and perfect maturity for men, with prudence in both. Like Hesiod and others he pleaded against an excessive number of children in a family. There should be a son to maintain the "honoring of father and mother, the worship rendered to ancestry, and also to prevent any deficiency of population." This course would enable a proper maintenance and education for every one. But when the necessary conditions do not exist of food, clothing and shelter, the welfare of the home is imperilled, the mental training is sure to be defective and the higher development is almost hopelessly arrested. The community then swarms with unfortunate persons, sickly and debilitated, and with those who on account of their ignorance and inefficiency, are disabled from earning a livelihood.

The antecedent existence of the human soul has been a belief recognized in the older world-religions, and entertained by the profounder thinkers in all the historic ages. It pervaded every faith and influenced all forms of thought. The Buddhistic teachers accordingly tell us of a *karma* or innate tendency, the result of our action in former terms of existence. By its operation every thing that is done by us infixes itself in the very elements of our being, thenceforth to influence the motives, conduct and events of our subsequent career, as a destiny that may not be shunned. This influence, they declare, will not cease with a single term in life, but affects the career and fortunes of those which follow. Hence we are what we are in our exterior nature, not from heredity alone, nor from the higher estate of the soul in eternity, but also from the conditions which we ourselves have created. "Rabbi," said the disciples to Jesus, "did this man sin or his parents, that caused him to be born blind?" The moral conditions of the soul are not changed because we are parted from the body. Whether we are to accomplish a progress of ages in the invisible region, or are embodied anew and born again into the earth-life, they are certain to influence and modify our fortunes. Wisely therefore, may we heed the counsel of the great philosopher: "The most important thing is to become expert and intelligent to distinguish what is the good

life and what is the bad, and to choose the best. This will lead the soul to be become more just, and to overcome the evils of heredity, acquired wickedness and other misfortunes, so that the individual will shape his next life and become correspondingly blessed and happy."

Most happy is the child that is ushered into this life with propitious influences to move it onward through its earthly career; yet I will add that such a one will be infinitely more blessed, if as man or woman, the higher knowledge and inspiration shall impel to the overcoming of the abnormal or unholy bias, and ancestral entailment; and so, he or she shall emerge into a higher life, higher thought, higher moral altitude. There are some who do all this; and they are the precious and sacred ones whose presence makes the earth fragrant and renders life richly worth the living.

Let us welcome the new-comer while yet on the way. Let everything pertaining to the Great Mystery of Life be esteemed as venerable and holy. Let us honor even to reverence her to whom the sacred charge has been committed. If the august Son of David coming into Jerusalem might be greeted with applause and hosannas, then with sentiments equally just and worthy may we hail the approach of the infant man or woman about to become an actor and participant in the experiences of life. For every child comes as a herald from the eternal world, an apostle to save, to ransom and redeem.

THE SOUL.

We may compare the soul to a chariot, with a pair of winged horses and a driver. In the souls of the gods, the horses and the drivers are entirely good; in other souls, only partially so, one of the horses excellent, the other vicious. The business, therefore, of the driver is extremely difficult and troublesome. . .

But if, being unable to elevate itself to the necessary height, it altogether fails of seeing these realities, and being weighed down by vice and oblivion, loses its wings and falls to the earth, it enters into and animates some Body . . . that which has seen most enters into the body of a person who will become a lover of wisdom . . . . . the next in rank into that of a monarch who reigns according to law, or a warrior, or a man of talents for command . . . . . the ninth, into a despot and usurper. And in all these different fortunes, they who conduct themselves justly will obtain next time a more eligible lot; they who conduct themselves unjustly, a worse.—PLATO, *Phædrus.*

MYSTICS AND MYSTICISM IN CHRISTIANITY.

BY J. D. BUCK, M.D., F.T.S.,

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IT is no part of the purpose of the writer of this paper to give a connected history of mysticism, or to introduce all the writers who in such a history would have to be admitted to consideration. Mysticism is a vague term, and while there is some element common to all genuine mystics, these writers differ very widely in their method of philosophizing, and particularly in the extent in which the emotional element is mingled with their philosophy.

Mysticism is not Theosophy, though there are certain elements common to both, and the two terms have been often applied by different writers to the same individual. No history of either Theosophy or Mysticism would be complete that left out any prominent mystic or theosophist. Neither Mysticism nor Theosophy can be adequately defined in a phrase; neither of these forms of thought readily crystalizes into a creed; either form may, and often has adopted without dissent the Christian creed in vogue at the time, and each has undertaken to give the inner sense, or spiritual meaning of the accepted dogmas. Mysticism has more often been emotional, than philosophical, and hence is strongly characterized by religious devotion. Tauler was a typical mystic and it is said of him that in his sermons he was often so wrought up by his emotions, and the idea of union with God, that he could no longer speak or stand, and was carried out fainting.

Aspiration differs widely from emotion and yet is equally akin to devotion, and when once centred in the soul is less liable to transitions and oscillations and is nearer related to philosophy. Meditation or contemplation may coëxist with either the emotional or aspirational nature, and both mystic and theosophist recognize the Divine Unity and aim at the union of the human with the divine. If this difference between aspiration and emotion, between the true light and the perturbations produced in the individual by that light, be kept in mind, and the closer consonance of philosophy with aspiration, the relation of Theosophy to Mysticism can be more clearly apprehended. Another point should also be held clearly in view, viz.: the philosophical relation between Faith and Reason; between the existence, immutability, and beneficence of the Divine Life, and the orderly sequence of its manifestation, and apprehension by the

mind of man. It is only through the establishment of a perfect equilibrium between faith and reason that the Divine Life and the Divine Wisdom can become manifest in man. Faith without reason becomes fanaticism; reason divorced from faith becomes sordid materialism, and while prating of order and law begets anarchy.

Christian mysticism may be said to date from the first quarter of the ninth century, A. D., though there were Christian mystics from the beginning of the present era. There were the Essenes, the Therapeutæ, the Gnostic sects and the Neoplatonists during the early centuries, but with the conquests of Constantine and the Mohammedan these disappeared and western Europe was left in darkness and superstition. The monasteries became almost the only seats of learning, and though in secrecy the spiritually minded among the monks might pore over the philosophy of Plato woe unto him who dared to antagonize the blind superstitions and crass materialism of his fellows or of potentate in church or state.

In the year 824 the Greek Emperor Michael sent as a present to Lewis the Mild the treatise of the supposed Dionysius the Areopagite. This book was translated into Latin by Joannes Scotus. This treatise contained the following sections; "On the Celestial Monarchy"; "On the Ecclesiastical Hierarchy"; "On Divine Names" and "On Mystic Theology." These books were eagerly read by the Western Church, but being without the Pope's sanction, they were soon condemned by Pope Nicholas the First, who ordered that Scotus should be banished from the University of Paris and sent to Rome, instead of which he fled from Paris and subsequently returned to England.

It was this book, says Enfield, which revived the knowledge of Alexandrian Platonism in the West. "Thus," continues Enfield, "philosophical enthusiasm, born in the East, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the Greek Church, found its way, under the pretext and authority of an apostolic name, into the Western Church."

The history of the Church for the next two or three centuries and its various councils is chiefly interesting from the efforts made to get rid of the influences of the mystical philosophy and the heresies of Origen and Nestorius. Four hundred years after the Greek emperor sent the books of the Areopagite to Lewis the Mild, Thomas Aquinas was born. He was called the "Angelic Doctor," was canonized by Pope John XXII, and it was popularly believed that miracles were wrought at his tomb and that the soul of St. Augustine had reincarnated in him.

Bonaventura was contemporaneous with Thomas Aquinas, and

equally famous in his day, being designated as the "Seraphic Doctor." Both of these famous men connected the scholastic philosophy with theology. They considered knowledge the result of supernatural illumination and to be communicated to men through the medium of the holy scriptures. Meditation on the Divine attributes, prayer, and religious devotion were considered as the source of real illumination. They were mystics in the strictest sense, and though Aquinas is better known to modern times, they both influenced all subsequent religious thought.

Roger Bacon was born in 1214, and was thus seven years older than Bonaventura and ten years the senior of Aquinas. Though a monk, and familiar with the scholastic philosophy, he was less a mystic than any of his predecessors or contemporaries, and stands as a fair example of the difference between Theosophy and Mysticism. He transferred the philosophy of Aristotle to the plane of physical investigation in place of the vagaries of theological speculation, and was far more of a philosopher than a theologian. He made theology subservient to philosophy, instead of the reverse, as with Thomas Aquinas, and united faith with reason to an extent seldom found and never transcended, perhaps, previous to his day, since the beginning of the Christian era. He was undoubtedly the greatest mind of his age, and had much to do with the revival of learning which dates about two centuries after his death, which occurred in 1294 at the age of 80. (There is a discrepancy in dates as given by his biographers.)

From the eighth to the fourteenth century the scholastic philosophy served as the basis of endless theological speculations and with the great mass of ecclesiastics these angry disputes served only to engender hatred and foment strife. The dispute between Calvin and Servetus may serve as an illustration. To differ in intellectual conception of the nature of the trinity from a vindictive and brutal priest in power, was a sufficient ground for ecclesiastical murder; and the history of the "Holy Inquisition" and the list of martyrs is a sufficient commentary. The anathemas of Councils of the Church during the 6th, 7th and 8th centuries A. D., specifying wherein it was a crime to differ from the opinions of those in power, show conclusively how liberty was enchained, spirituality dethroned, progress prevented and power maintained at any cost.

The numberless creeds and sects into which modern Christianity is divided find their roots in these angry disputations of the dark ages, demonstrating beyond all controversy that to repress truth is to break religion into fragments. Nothing but liberty and light can ever unify and perpetuate. To attempt to unify by force is to sow

the seed of inevitable dissolution. Modern Christendom is reaping the reward of its follies and crimes.

The theologian differs from the mystic as the doctrine of the head ever differs from the religion of the heart. The former wrangles and grows dangerous over human conceptions of the Divine nature. The latter meditates on the Divine attributes, and seeks to unfold within the soul the Divine Love and the Divine Light. The theologian has often begun as a heresy-hunter and ended as a murderer. The true mystic is the most gentle and compassionate of beings in regard to the failings of others, whether of the head or heart, but is continually bent on purifying his own heart and elevating his own spiritual nature, while a divine compassion governs all his relations to his fellow men. The theological and the mystical natures have often mingled in varying proportion in the same individual.

The philosophical basis of mysticism is the Platonic doctrine of emanation; its method is meditation; and its result is charity and good works, or altruism. The real source of mysticism as found in the Christian church is the philosophy of Plato, fragments of which survived the extinction of the Essenes and the Gnostic sects and were in every age exemplified by the purest and noblest of men. Contemplation and religious devotion, and the resulting degree of spirituality were permitted and encouraged in every age by the church provided the mystic either avoided all theological disputations, or when interrogated answered in the orthodox form. Just as theological disputations have rent the church in pieces, and as she apologizes for, where she can no longer conceal or deny her ecclesiastical murders; so on the other hand, has she been ready to exalt many a true mystic to the order of saintship. But for these examples of genuine piety regardless of all theological ideas, the church would have nothing with which to face an age of liberation and intelligence but a record of barbarism, and this in the face of the fact that she has often butchered the most saintly of her children!

The beginning of the sixteenth century ushered in a new era of thought and paved the way for all subsequent progress and enlightenment. Luther, Melancthon, Tauler, Erasmus and many lesser lights, broke down the old barriers and destroyed organized abuses. Luther was essentially a reformer, a theologian and a Soldier of the Cross, with little of the mystic in his nature. He was versed in the scholastic philosophy, and was influenced and inspired by Melancthon who was more of a philosopher, by the great scholar and Kabalist, his friend and teacher, John Reuchlin, and by the mystics, Tauler and Erasmus. Bent on reforming abuses Luther gave a practical

turn to church affairs and was aided and sustained by the fiery eloquence with which Erasmus denounced the scholastic philosophy, and made intellectual disputation inferior to grace. In seeking through religious emotion, the hearts of his hearers, Tauler exhausted himself, made friends with the masses, and bitter enemies among the priests. To these active agencies in the Church Reformation must be added, Trithemius of St. Jacob and his illustrious pupils, Paracelsus and Cornelius Agrippa.

Such a coterie of Reformers, Mystics and Occultists can nowhere else be found in history. Had Trithemius, Reuchlin, Paracelsus and Agrippa prevailed, instead of merely influencing events at the time, the world would have been saved four hundred years of blind intellectual belief, the "Triumph of Faith" born of ignorance and superstition. But the world was not ready for such an era of enlightenment. The Kabalah was obscured, denied, tabooed, and the literal text of the Pentateuch gained the ascendency, with the resulting wrangles over Predestination, Free-will, the Trinity, Atonement, etc., etc., to the utter confusion of reason, the darkening of the understanding, and the unbrotherliness of man to man. In other words: faith dethroned reason, and religious fanaticism was the inevitable result.

Christian Mysticism alone remained of the genuine elements of a true religious *renaissance*, and has worked its ethical results just in proportion as theological wrangles have ceased, and humanitarianism has encroached upon the boundaries and prerogatives of eclesiasticism. The downfall of creeds has been the uplifting of humanity.

It may be denied that there is any relation between mysticism and humanitarianism, and claimed that the former is as vague and uncertain as the latter is practical and beneficent. It is in the motive and method, rather than in the verbiage of mysticism that the key to its influence is to be sought. Meditation with one of sincere motive and a pure heart, striving to put down selfishness, lust, pride and all manner of uncharitableness can give rise to but one result, viz.: love to God and love to man. The desire of the heart is the motive power in man, and long ere the Christian dispensation began it had been demonstrated that self-renunciation is the only way to holiness, and that its synonym is Divine Compassion, and its sure fruitage the Universal Brotherhood of man. The very essence of true mysticism is the unification of the whole human race.

Now the philosophy of this Kabalah, or of Occultism, or of Theosophy differs from Mysticism in this: not in setting the intellect against the heart and placing knowledge above devotion, but

in uniting both heart and mind and thus establishing a perfect equilibrium between faith and reason, and basing both on a complete philosophy of Nature and of Life. Such knowledge was in the possession of Trithemius, Reuchlin, Paracelsus and Agrippa, and not hidden from Luther and his more immediate co-workers. But the age was too dark, the priesthood too corrupt and too much in power, and while gross abuses could be exposed and held up to public scorn and chastizement, new light and real knowledge could not be disseminated, for the power to apprehend, and the willingness to serve them was confined to the very few. Luther wrote an introduction to the "Theologia Germanica," one of the purest and best treatises on mysticism that exists, and there were not wanting fraternities like the "Friends of God," among whom the pure Doctrine of the Heart led to peace and true knowledge. It may thus be seen what an immense influence mysticism has had upon Christianity, all apparent triumphs of dogmatic theology to the contrary notwithstanding. Theosophy is capable of dissipating all the mists of mysticism, of removing all obscurity, and by reconciling faith with reason of restoring the true religion of Jesus, and thus of hastening the time when all nations, kindred and tongues shall acknowledge One Redeemer, viz.: Divine Compassion in the soul of man.

"A new Commandment I give unto you; That ye love one another—as I have loved you."

TRUE SPIRITUALITY.

"What then shall I do, Lord?"

"In every matter look to thyself, as to what thou doest and what thou sayest; and direct thy whole attention unto this, to please me [the Higher Self] alone, and neither to desire nor to seek anything besides me.

"But of the words or deeds of others judge nothing rashly; neither do thou entangle thyself with things not entrusted unto thee. Thus it may come to pass that thou mayest be little or seldom disturbed.

"But never to feel any disturbance at all, nor to suffer any trouble of mind or body, belongs not to this life, but to the state of eternal rest.

"Think not therefore that thou hast found true peace, if thou feel no heaviness; nor that all is well, when thou art vexed with no adversary; nor that all is perfect, if all things be done according to thy desire.

"Neither do thou think at all highly of thyself, nor account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."—Thomas à Kempis, *Of the Imitation of Christ*, Book iii, Chap. xxv.

CAPITAL PUNISHMENT.

BY E. L. REXFORD, D.D., PASTOR UNIVERSALIST CHURCH, COLUMBUS, AND EX-PRESIDENT OF BUCHTEL COLLEGE.

IT is one of the barbarisms of the olden times still lingering among the benignities of our struggling civilization. It may well be called "a struggling civilization" inasmuch as the better energies of every age are always set to the task of freeing the life of its people from the irrational burdens imposed by the preceding times. A given code of opinions and usages may embody the moral, legal and religious sense of a given age, but when these opinions and practices are brought forward into a purer light and erect their standards in the midst of the more enlightened humanities they are seen as wretchedly incongruous and they shock the sensibilities of the best life. It is providential possibly that there should be this commingling of the rational and the irrational, the brute and the human.

Every age has had its "barbaric" and its "enlightened," its lower and its higher standards and laws and customs, and it seems to be one of the divine methods for increasing strength that the higher should ever battle with the lower. Life that is too easy is not compact and firmly knit in its sinews. It is opposition, it is the warfare between the old and the new to which the world is indebted for its very life. Some of the Indians of this country accounted for the strength of their chiefs by believing that the soul of every enemy slain passed into the body of the slayer, and hence if a warrior had killed an hundred men the victor had the strength of an hundred men. It was a rude way of expressing a persistent philosophy. Resistance is one of the life processes. If birth were not difficult it would be impossible. The resisting barriers of nature must hold the immature life till the hour of safe deliverance arrives. Mr. Beecher was once asked if he did not think there was a vast amount of chaff in the Bible, and he is reported to have answered: "Of course there is. But the character and value of chaff are determined by the time of the year." Quite essential to the immature grain, it is useless to the matured result. The shell resists and protects the chick till the chick is strong enough to resist the shell and needs no more protection. Resistance and life are critically balanced against each other in nature, always making their exchanges at the appointed hour and so nature always befits itself

and justifies itself. But in our human economies and methods the ancient barriers are frequently allowed to remain far beyond their time, and the withered genius of conservatism is permitted an existence vastly overreaching its legitimate date. The living energies are often burdened and sometimes blighted by the ancient tyrannies, and the inheritance of the larger life is denied its rightful heirs.

I think this is true in the instance of the present and longer continuance of this barbarity of the death penalty for crime. It may have had a moral value in a rude condition, but it stalks forward out of its ancient darkness into the light of this age and appears as one of the crowning horrors of the time. That it does not hold its place as securely as it once did is evident, but it is yet too strongly intrenched in the legal and religious (!) sense of the public to inspire any eager hope of its speedy abandonment. "Society must be protected" is the reasonable demand made by our legislators and the officers intrusted with the administration of the laws, but they have not sufficient faith in the philosophy of clemency to trust the fortunes of society to milder and more humane ways. They are afraid that the ends of justice will not be attained if the death penalty is abolished. The motives of our law-makers are not to be questioned, but I am morally certain that their fears spring from false estimates of the moral elements involved.

There is another class of men who advocate the retention of the death penalty on the basis of the Bible. They claim that the Bible sanctions and indeed ordains Capital Punishment, and therefore it should be retained. The Bible is claimed to be the word of God in all things and the only authority. So did men in the days of the Anti-Slavery agitation in America advocate the retention of slavery by the authority of the Bible. Clergymen stood in their pulpits and hurled the divine anathemas at the abolitionists, and they built up a breast-work of Bibles around the institution; but in these times they have found different uses for their Bibles and different meanings in them, and not a few of even the conservative clergy are attempting to identify the once "infidel" Lincoln with the churches. The meaning of the Bible changes with the intelligence and the humanity of every age, and there is scarce a barbarism of history that has not had the Bible quoted in its defense by somebody at some time.

In regard to this subject in hand, some observing man in the ancient times seeing that violence naturally begets violence, said that "whosoever sheddeth man's blood, by man shall his blood be shed;" and gradually, or it may be immediately, the fertile genius of the

theologians, claiming to know the Divine mind, erected this observation into a divine command, and to-day it is one of the holy proof-texts for the law and practice of human execution. But the Bible proves too much in these lists of the death penalty. Under the Jewish code of laws there were *thirty-three* crimes punishable by death. This same Bible sanctioned and prescribed the death penalty for them. Do these biblical defenders of the death penalty wish to go to this limit, and would they have the Bible code enacted in our civil statutes? But why not? If the Bible sanctions the death penalty for thirty-two crimes aside from murder, why should our death-dealing Bible-worshippers select the one crime of murder for the hangman and reject all the others? If the Bible is the word of God, designed as a code of procedure for all time, why not abide by it and bring back the horrors of its ancient sanctions? No one would venture upon such an experiment, and yet the freedom with the Bible that will reject thirty-two crimes from the clutch of the hangman or the axe of the axeman may reject the *thirty-third* crime from the same murderous hand. The Bible is simply useless in this contention. It is loaded so heavily with this barbaric spirit that it bursts in the hands of those who use it, and it is more dangerous to those who stand behind it than to those at whom it is aimed.

Another class of men in this grim apostleship of death is composed of those who harbor a spirit of revenge, and out of whose hearts sprung the law of "an eye for an eye" and "a tooth for a tooth." They are men who seem to think of law as an instrument of destruction for the unfortunate classes instead of being an agency for their preservation, their discipline and their ultimate restoration. It is this feeling of revenge, no doubt, that has shaped a considerable part of our legislation as it bears upon the criminal class. Men of this type of advocacy are men who, according to the theory of evolution, have brought with them certain elements of the lower animalism, the tiger element which is inflamed by the sight or smell of blood, and the more blood that is shed shall be to them the signal for the shedding of more blood still. It is wholly irrational and partakes of the brute nature. Many of our legislators need to be reproduced or reincarnated on a higher level. They need to think and discuss and vote in the higher regions of the moral sensibilities. There is not a single ray of intelligence or reason whereby the region where they make their laws, is illuminated.

The researches of such men as O'Sullivan and Spear and Rantoul and Victor Hugo fail to discover a single instance where the

executions of men have checked the tendencies to crime. These researches reveal precisely the reverse of this, and show as plainly that public executions have been the occasions of multiplied crimes. Prison cells out of which men have been led to execution in the morning have been filled at night by men who had committed crimes in the very shadows of the gallows during the fatal day. Public executions instead of restraining crime have stimulated it, or at least public executions have broken down the public regard for the value and inviolability of life, upon which considerations a large part of the safety of life must forever depend.

The argument has been relied upon for years in behalf of this barbarous custom, that a public hanging must exert a salutary restraint, but the abolishing of these public scandals is a virtual surrender of the argument itself. If the old argument of restraint is good, then all the people ought to be urged to witness every execution, but the simple and significant fact is that the better classes of the people shrink from such scenes while the most reckless and lawless people will gather with the greatest eagerness to witness them when permitted. Here is a circumstance that ought to invite our lawmakers to pause and consider. A legal custom that invites the enthusiasm of the worst elements in a community and revolts and horrifies the best element is a custom that ought to be abolished.

When the State is seen to hold life cheap the people will do so too. If the State in its judicial calm can take life, men in their frenzy will take it all the more readily. Judicial murder in the lists of a high civilization will yet be seen, I believe, to be more culpable and less pardonable than murder by the infuriated or crazed individual. A man, under an uncontrollable frenzy of anger takes a life and certainly should be punished ; but what shall we say of a state which in its wisest and least excited moods, in its calmest deliberation, proceeds to take the life of a man whose average line of intention may be much farther removed from the murderous borders than the habitual moods of many others who may never have met with the momentary temptation to violence?

It ought to be a principle in criminal administration that no government should place one of its subjects beyond its power to benefit him if the changed spirit and mood should permit a benefit. Who can doubt that multitudes of men, the moment after committing a murder, would have given the world if they could, to recall the life destroyed and the act that destroyed it ? Vast numbers of men have committed crimes who have not been criminal in their common daily moods. By the force of extraordinary influence, acting perhaps but the fatal once in a whole lifetime, they have failed. The state-

ment needs no argument. It is manifestly true. And is it an enlightened policy, is it humane, is it just that a life so failing of its manhood for the moment shall be destroyed by the combined power of a great and enlightened state? It is barbaric to the last limit of its destruction.

The infliction of the death penalty clashes with the humanities of our times. It is an incongruous presence. To add to its incongruity we associate *religion* and religious ceremonies with the gallows and the chair. The "Spiritual advisers" pray and read Scripture with the doomed man—secure his repentance, pronounce him "saved," "a child of grace," prepared to take his seat in paradise and then the signal is given and the "Christian" is sent to heaven with a black cap over his face! This business of hanging Christians is a gruesome one. Either the rope or the Chaplain ought to be abolished. The Chaplain at the gallows is an anomaly. If a man has become a Christian and is prepared for the society of heaven we ought to tolerate him on earth, especially if we have the privilege of keeping him within prison restraints, as in general we ought, no doubt.

The poorest use we can make of a man is to hang him. What have we done? Have we benefitted the man? So far as we know, not at all. And are we permitted to deal with men with no thought of doing them good? Who gave us that barbaric liberty? Shall a state assume that it may deal with its subjects with no purpose to benefit them? The thought is criminal itself. The murderous class are generally of the ignorant class, of those generally who are physically organized on a low basis. Shall the state execute those whom it has failed to educate? Shall it kill, or restrain? Civilization can have but one answer to this question.

For the crime of murder I would have life imprisonment, except in rare instances, and these modifications should be strongly guarded by judicious pardon boards. I would punish crime without imitating it, and its object should be to establish the people in conditions in which punishment would be unnecessary. Penalties instead of being so many forms of destruction should be so many forms of help. I would seek to abate the unwholesome sympathy of the people, and especially of emotional women, in behalf of the criminal class. I would advise our young women not to be lavish with their bouquets for the criminals. At least this class of men should not be made exceptional favorites. I would advise our States not to make the prison grounds the most beautiful places within their borders as Michigan has done at Ionia. Men should know that crime means solitude and desolation. California at San Quentin has been wise,

in placing her criminals on one of the loneliest islands of the sea. No burglar, ravisher or murderer should find that his crimes lead him to a paradise of beauty. Soft sentiments are not fit companions for hardened criminals, but a rugged justice and a severe mercy are the befitting attendants of crime. Men should realize that in the commission of great crimes, they have left the realms of flowers and soft sentimentalism and have arrived in the country of the burning sands and the desolate rigors of a barren existence, and they should learn that flowers do not grow in that country.

The State however should erect no impossible barriers across the way of their return. Let them come back to the regions of the enlightened and human sentiments if they will. By years of unquestioned evidence let them *prove* their return to the compassionate regions of the human life, where their own spirit shall but increase the volume of the benignities. Then and not till then shall they be wisely crowned, nor even then as heroes, but as returned prodigals. Then may the rings be placed upon their withered fingers, and the sandals on their bleeding feet, and the robes upon their emaciated bodies. Then may the music begin, and the dancing. Not in the far country shall they lie down on beds of roses or wear the robes of an undiscriminating love. They have courted and should wed the genius of the Desolate and should abide in her torture chambers and learn wisdom, and return to find the waiting compassions they once forsook.

There is a barbaric treatment of crime that leads to destruction. This treatment has too long prevailed; there is an enlightened treatment of crime that should lead back to life through its rigorous but merciful severities. I believe it is time for this policy to be inaugurated, time for the retirement of the ancient barbarism and the introduction of a philosophy of criminal procedure that shall take its place with the general civilization we have reached.

Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.—*Isaiah*, LIX, 1–4.

FOR EVER FREE.*

BY CHARLES JOHNSTON, M. R. A. S., F. T. S.

Being an Original Translation of *Shankara's Vivekachudamani: The Crest-Jewel of Wisdom*, 551—*End*.

THE SERPENT'S SLOUGH.

BUT the body he has left, like the cast-off slough of a snake, remains there, moved hither and thither by every wind of life.

As a tree is carried down by a stream, and stranded on every shallow; so is his body carried along to one sensation after another.

Through the mind-pictures built up by works already entered on, the body of him who has reached freedom wanders among sensations, like an animal; but the adept himself dwells in silence, looking on, like the centre of a wheel, having neither doubts nor desires.

He no longer engages his powers in things of sense, nor needs to disengage them; for he stands in the character of observer only. He no longer looks at all to the personal reward of his acts; for his heart is full of exultation, drunk with the abounding essence of bliss.

Leaving the path of things known or unknown, he stands in the Self alone; like a god in presence is this most excellent knower of the Eternal.

Though still in life, yet ever free; his last aim reached; the most excellent knower of the Eternal, when his disguise falls off, becoming the Eternal, enters into the secondless Eternal.

Like a mimic, who has worn the disguises of well-being and ill, the most excellent knower of the Eternal was Brahma all the time, and no other.

The body of the sage who has become the Eternal, is consumed away, even before it has fallen to the ground—like a fresh leaf withered—by the fire of consciousness.

The sage who stands in the Eternal, the Self of being, ever full of the secondless bliss of the Self, has none of the hopes fitted to time and space that make for the formation of a body of skin, and flesh, subject to dissolution.

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*We regret to state that Mr. Charles Johnston's article on "The Essence of the Teaching," which was announced to appear in this issue, was lost in the mail on its way to the printers. We therefore insert an original translation by him, the earlier parts of which have already appeared in *The Oriental Department Papers*, issued by the Theosophical Society in America – ED.

Putting off the body is not Freedom, any more than putting away one's staff and waterpot; but getting free from the knots of unwisdom in the heart,—that is Freedom, in very deed. [560.]

Whether its leaf fall in a running river, or on holy ground, prepared for sacred rites, what odds does it make to the tree for good or ill.

Like the loss of a leaf, or a flower, or a fruit, is the loss of the body, or powers, or vital breath, or mind; but the Self itself, ever one's own, formed of bliss, is like the tree and stands.

The divine saying declares the Self to be the assemblage of all consciousness; the real is the actor, and they speak only of the destruction of the disguise,—unwisdom.

THE SELF ENDURES.

Indestructible, verily, is the Self,—thus says the scripture of the Self, declaring that it is not destroyed when all its changing vestures are destroyed.

Stones, and trees, grass, and corn, and straw are consumed by fire, but the earth itself remains the same. So the body, powers, life, breath and mind and all things visible, are burned up by the fire of wisdom, leaving the being of the higher Self alone.

As the darkness, that is its opposite, is melted away in the radiance of the sun, so, indeed, all things visible are melted away in the Eternal.

As, when the jar is broken, the space in it becomes clear space, so, when the disguises melt away, the Eternal stands as the Eternal and the Self.

As milk poured in milk, oil in oil, water in water, becomes perfectly one, so the sage who knows the Self becomes one with the Self.

Thus reaching bodiless purity, mere Being, partless, the being of the Eternal, the sage returns to this world no more.

He whose forms born of unwisdom are burnt up by knowledge of oneness with the everlasting Self, since he has become the Eternal, how could he, being the Eternal, come to birth again? [570.]

Both bonds and the getting rid of them are works of glamor, and exist not really in the Self; they are like the presence of the imagined serpent, and its vanishing, in the rope which really does not change.

Binding and getting rid of bondage have to be spoken of, because of the existence, and yet the unreality, of enveloping by unwisdom. But there is no enveloping of the Eternal; it is not enveloped because nothing besides the Eternal exists to envelop it.

The binding and the getting rid of bondage are both mirages; the deluded attribute the work of thought to the thing itself; just as they attribute the cloud-born cutting off of vision to the sun; for the unchanging is secondless consciousness, free from every clinging stain.

The belief that bondage of the Real, is, and the belief that it has ceased, are both mere things of thought; not of the everlasting Real.

Therefore these two, glamor-built, bondage and the getting rid of bonds, exist not in the Real; the partless, changeless, peaceful; the unassailable, stainless; for what building-up could there be in the secondless, supreme reality, any more than in clear space?

There is no limiting, nor letting go, no binding nor gaining of success; there is neither the seeker of Freedom, nor the free: this, verily, is the ultimate truth.

BENEDICTION.

This secret of secrets supreme, the perfect attainment, the perfection of the Self, has been shown to thee by me to-day; making thee as my new born child, freed from the sin of the iron age, all thought of desire gone, making towards Freedom.

Thus hearing the teacher's words and paying him due reverence, he went forth, free from his bondage, with the Master's consent.

And he, the Teacher, his mind bathed in the happy streams of Being, went forth to make the whole world clean, incessantly.

Thus, by this Discourse of Teacher and Pupil, the character of the Self is taught to those seeking Freedom, that they may be born to the joy of awakening.

Therefore let all those who put away and cast aside every sin of thought, who are sated with this world's joys, whose thoughts are full of peace, who delight in words of wisdom, who rule themselves, who long to be free, draw near to this teaching, which is dedicated to them.

To those who, on the road of birth and death, are sore stricken by the heat that the rays of the sun of pain pour down; who wander through this desert-world, in weariness and longing for water; this well-spring of wisdom, close at hand, is pointed out, to bring them joy,—the secondless Eternal. This Teaching of Shankara's, bringing Liberation, wins the victory for them.

Thus is ended THE CREST-JEWEL OF WISDOM, *made by the ever-blessed* SHANKARA, *pupil at the holy feet of* GOVINDA *his Teacher, the supreme Swan, the Wanderer of the World.*

THE WORLD OF SCIENCE.

BY L. G.

INTRODUCTION.

IT is by no means either needful or expedient that THEOSOPHY should confine itself to the publication of merely technical matter.

To do so would practically limit its sphere of interest and usefulness to the membership of the Society; and as the fundamental and continuing purpose of the organization is the expansion of Theosophic information and teaching to the world at large, as yet ignorant or unheeding of the tenet of Universal Brotherhood, and the Destiny of Man, it has seemed wise to multiply the points of contact, and that endeavor be made to indicate how the forces behind the Theosophical movement work through other agencies as well as those of the declared organization, and thus avail themselves of all favorable means and opportunities to illustrate and forward the liberation and development of Mind and Soul. Furthermore it is of importance to the Society itself that its members keep themselves informed as to the currents and tendencies of thought on other than its own lines; whereby will be gained a keener and broader insight into general progress and a clearer view of the fresh standpoints that constitute at once milestones of attainment and new points of departure.

It is proposed, therefore, under some such caption as the above, to note and comment briefly in each issue on the current developments of scientific and other thought and discovery, and perhaps take occasion from time to time, to indicate how accurately these adapt themselves and fit into the scheme of Theosophic Evolution.

Our readers may profitably coöperate in this by sending newspaper or other clippings, or calling attention to publications containing recitals of fresh discoveries and developments.

With all the acumen and power of concentrated thought—the enormous industry and persistence in the gathering of data—and the trained imagination and speculation in their interpretation—that have been devoted to the advance of Science, it is not yet accorded to that ever young and vigorous handmaiden of humanity to know the inner essence of things.

Science is essentially materialistic; not necessarily in purpose, but in method. It has perforce to study phenomena, and seeks to gain

from them a knowledge of the general principles and laws underlying, controlling and correlating them. It accepts no teaching or statement that is not susceptible of verification by its own means and appliances; refuses aid from metaphysics; and denies all authority save its own. And rightfully so. As the universe is man's heritage, he must learn to know it, and the laws that regulate it. The planes of power and potency are many, and all cannot be studied at once. It is needful that the physical plane have its elucidation in a material age, since to neglect it is to postpone the open opportunity. To conquer a continent, the forests must be levelled and the prairie ploughed. To each man his day and his work; and it is incumbent upon him to set himself to the task at his hand, and within the scope of his ability to execute. Happy he who has the higher insight and can work on loftier planes with more searching implements. Let him likewise take care that his gift be not neglected, but in any case, disparagement or scorn of his more humbly endowed brother may not lie in his thought or word. Instrumentalities must always be of all grades. All are co-workers in humanity's common vineyard, and every useful endeavor tends to the common weal. The labor of one, if in the direction of breaking, mellowing, fertilizing, or preparing the ground for seed time and harvest, should command the respect and sympathy of all, as all shall be the gainers thereby.

Let, therefore, the microscopist, the botanist, the geologist, do their appointed work, and be not accounted myopic because their vision is limited. The chemist, the astronomer, and the physicist have likewise their tasks, and their duty is to fulfill them, and explore the hidden or distant realms of nature within the scope of their appliances.

The biologist, physiologist, archæologist, psychologist, are all doing useful and necessary work, as well as the sincere students of Ethics, of Social Science, and of Theology, whether their endeavors turn toward one side or the other of the numerous questions causing controversy. In particular should those who devote themselves to humanitarian work, be it ideal or practical, whether for the temporal relief of individuals, or the amelioration of social and industrial conditions, have the benefit of a cordial sympathy and if need be, of active coöperation of word and hand in their endeavors.

Behind all these diversities of effort, tending toward the liberation of humanity from wearisome burdens and mental fetters, lie the beneficent forces of which they are but the outcome and exponents; and in the eternal conflict between the powers of light and darkness, harmony and discord, life and death, among the clamor of tongues

and the jarring of selfish antagonisms, the "ear that hears" may, even now, detect the fine strain of melody that traverses it all, and is but the prelude to the more resounding and triumphant outburst with which the future is already thrilling.

It is the function of the Theosophical Society, by all means in its power, to further whatever makes for progress, and all unselfish effort is in this direction. The Theosophic teaching cannot be forced on people, and they must be led by personal sympathy and inducement to the acquisition of that knowledge of cosmic evolution and man's place in nature, of which Theosophy is the custodian, and without which the discordant and discouraging existing conditions are quite impossible of comprehension.

Let it be recognized, then, that all who are doing sincere and useful work, in the interest of humanity, are in fact Theosophists, and entitled to our encouragement and support.

Among all those who are laboring in the scientific field, it might be supposed that the students of Psychology should be more nearly in touch with Theosophy than others. Their task is to investigate the facts of consciousness, and in consciousness are concealed at once the essence of what is and the history of creation ; phenomena the most obvious, and mysteries the most profound. In that field lie perception, sensation, emotion, thought, feeling, springs of action the most potent, and forces that form the individual and create and destroy races.

But, lacking the key to the labyrinth, the investigators wander. Lost in its complexity though persistent in seeking the way out; vibrating between the two extremes of a crass "materiality" on the one hand, that denies the existence of anything save matter in infinite diversity of form and manifestation, and the vapory "spirituality" that recognizes no being and declares existence dependent merely on subconscious imaginings; weary of the fruitless search for some limiting process or law, which naturally could not be found, since in fact it does not exist; the later Psychology steers between the two, and seeks to establish itself on some safe middle ground by emulating the laboratory methods of the chemist and physicist, and formulating its work under diverse names. Witness the formidable list: Ethnology, Philology, Law, Sociology, History, Archæology, Epistomology, Æsthetics, Pedagogics, Anatomy, Zoölogy, Physiology, Psychiatry, Pathology, Telepathy. It is evident the list could be indefinitely extended so long as words held out or could be invented. It is an ancient resource of science, when at a loss to know the nature of things, to give them names, and thus acquire a seeming

familiarity with them, by which means learned addresses may be made and prolonged discussions conducted. But with better knowledge comes again the inevitable, because fundamental, reduction of complexity to simplicity, and the common origin of manifestations gains in certainty and obviousness. So will it be with Psychology when the light shall break upon it. Meanwhile it refuses to go behind the returns of its own material investigations and the phenomenal facts that present themselves for inquiry. Two sides to these facts are recognized—the outer and the inner, the real essence of which is neither known nor studied. The relations between the two, merely, are the subject of inquiry, and which perchance is the cause of the other. At present the droll result of the most advanced thought on the subject is, that we are pleased because we laugh and are grieved because our tears flow. Also that the old notion of five senses is obsolete—we have likewise the "hot and cold" sense, the "pain and pleasure" sense, and the "pressure" sense, the "hunger and thirst" sense, "love and anger" sense. Senses of "time" and "distance," etc., do not yet seem to be included, although they have apparently been developed. It is also certain that there are special sets of nerves for the conveyance of sensations of cold and heat, and it is now under investigation if we have a double set in addition for pain and pleasure. This seems almost childish trifling, but is put forth by earnest and determined men, and merely proves what we know already, that in the absence of a rudder the best-equipped and best-manned ship must of necessity make a long and devious passage to its port.

SPIRIT AND MATTER.

Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold.—*Through the Gates of Gold.*

QUESTIONS AND ANSWERS.

P. W. H.—What light, if any, does Theosophy throw upon the origin of evil?

ANS.—The questioner must refer to some such book as *The Ocean of Theosophy* for a complete reply. Briefly, however, Theosophy shows that there is no such thing as *absolute* evil. Whatever is evil has been made so by man, who has perverted his own faculties and all the powers of nature over which he has any control to "evil" ends, that is to say, to selfish ends, hindering instead of aiding evolution. But evil does not exist *per se* as a permanent factor in nature. Man invented a devil in order to account for his own folly and viciousness. Ever since, he has busily worshipped his own invention. Presently he will discover that the real devil is in his own mind. When he has realized that, and desires to obtain mastery over himself, evil will begin to disappear. It is the offspring of ignorance. Remove the cause and you remove the effect. E. T. H.

REVIEWS.

BY ALBERT E. S. SMYTHE.

THE IRISH THEOSOPHIST (April) has three continued papers, of which "Priest or Hero?" by "Æ," is the most striking. It is a call to the Irish to choose which gods they shall serve: whether Brahmin or Kshattriya is to sway the national destiny. An impassioned mysticism may not be the best weapon in the political arena, but none can doubt the beauty of the sword-play. "Religion must always be an exotic, which makes a far-off land sacred rather than the earth under-foot: where the Great Spirit whose home is the vast seems no more a moving glamor in the heavens, a drooping tenderness at twilight, a visionary light on the hills, a voice in man's heart; when the way of life is sought in scrolls or is heard from another's lips." Mrs. Keightley continues her discourses on the *Gita;* and the first of a series of essays on Browning promises well.

ISIS has been reorganized as THE GRAIL. Only the March number is to hand, and its cover is a subject for rather painful meditation. It is to be feared that a tendency towards shibboleths and watchwords and allegoric expression may weaken the force of ideas equally capable of expression in ordinary terms. It is true that we have not enough of allegory and myth among us; but with its introduction we need have no less of the plain, matter-of-fact, vulgar speech through which the understandings of the great unwashed are most readily assailed. In this first number it might have been well to explain the Grail *motif.* To know it as a "Holy Thing" is hardly enough for the Philistine. This may seem gratuitous in the face of the excellent articles which compose "The Grail's" initial contents, but if England is ever to be reached by theosophy, it must be by means of the solidest common sense.

OURSELVES for April presents some excellent little papers well adapted to the masses, among whom it is intended to circulate. It is difficult to understand the attitude assumed in the opening editorial, however. Does our contemporary come under the classification of those who are described on the cover as having "very mixed notions as to what the Theosophical Society is aiming at"? Further on in the same prospectus "the T. S. claims to be thorough." H. P. Blavatsky's statement of the "main fundamental object of the Society," on the same page, "to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform," etc., is practically repudiated by the editorial opinion that "no thinking F. T. S. will deny that the T. S. of to-day as a reform movement has failed, in this country at least, to fully justify its existence." If the propitious circumstances have not yet arrived amid which we are to seek the harvest of our seed-sowing, it is to the impatience of the laborers rather than the tardiness of the season that we must turn for the basis of such an opinion. Entirely omitting consideration of the tremendous inroads made by the occult philosophy on the mind of the age, it is unreasonable to expect that the effort of half a generation and a handful of workers shall immediately and entirely subvert the organized growth of centuries. The ploughshares of Time are turning fertile furrows. Our only solicitude should be that the good seed of life be not mixed with the tares of death. The harvest is as sure as the sowing.

MAGIC has developed into a businesslike AUSTRALIAN THEOSOPHIST in its issue of January 26. The number consists of reports of the Crusade and of the first Convention of the T. S. in Australasia, at Sydney, January 12. The February issue is varied and thoughtful.

THE THEOSOPHICAL NEWS is to be maintained as a Theosophical newspaper. On May 3 a verbatim report of Mr. Basil Crump's lecture on "Lohengrin" is given. "We have another Lohengrin with us to-day, who has brought us as great an inspiration as we could have dreamt of; an inspiration which has enabled us to send the message of love and brotherhood around the globe. Katherine A. Tingley is that Lohengrin for us. She is a Knight of the Holy Grail; she has come to us in physical form from her sanctuary, bearing with her the power of the Grail, the power of love for brother-men."

The second issue of the new series of THE PACIFIC THEOSOPHIST reports a lecture on "Hidden Meanings in Christianity," and has several short articles on fundamental topics. The contents are brighter and more varied than before.

THE METAPHYSICAL MAGAZINE has been infected with the prevailing mania of assuming a new name and is to be known in future as INTELLIGENCE. In the present number Dr. Wilder contributes a paper on "Seership and Revelation."

THE THEOSOPHICAL FORUM for May is occupied with an exhaustive report of the recent convention.

CHILD LIFE for May continues to modernize the myths of the ancients and to simplify the creeds of the moderns for the benefit of the youngsters. "Persephone" is daintily handled in this number, and Mrs. Judge preaches a bright little child-sermon on the unity of all life.

THE April quarter BORDERLAND is above the average in the solidity and value of its contents. It is true that theosophy is conspicuous by its absence as such, but this is significant in itself. Prof. Crookes' address as President of the P. R. S. is prefaced by a biographical sketch, dealing with his scientific and his psychic work. We regret to learn of the accidental destruction of the Katie

King photographs. There are many already willing to assert their belief that they never existed. Prof. Crookes' address is devoted to elaborating the application of observed physical phenomena in unusual directions. He gives many instances where natural laws do not act, owing to the intervention of others not usually evoked under our conditions. Surface-tension, capillarity, the Brownian movements, become for a being of microscopic size "so conspicuous and dominant that he can hardly believe, let us say in the universality of gravitation." Conversely, in the case of gigantic forms, another set of laws would become the predominant factors. His treatment of the problems of spiritual embodiment, of the results of a change in our perception of existing rates of vibration and the consequent alteration of the time scale, of the relations of phenomena in the various regions of vibration in solids, in the air and in ether, and the application of such conceptions to the study of telepathy and the extension of consciousness and the development of human faculties, possesses the deepest interest and suggestiveness. Prof. Oliver Lodge's address to the Spiritualists of London is a strong plea to the *séance* hunters for the adoption of the scientific method. He suggests the idea that in the next century the scientific men may be found to be believing in more than the parsons do. An account is also given of Sardou's play, "Spiritisme."

The May installment of Du Maurier's posthumous story, "The Martians," in HARPER'S MAGAZINE, presents some of the author's conceptions of the conditions of life on Mars. Martia, who inspires the hero of the story, is a product of Martian evolution, the humanity of which differs greatly from us. They "descend from no monkey, but from a small animal that seems to be something between our seal and our sea-lion. . . . His beauty is to that of the seal as that of the Theseus or Antinous to that of an orang-outang." In addition to the ordinary senses, which are exceedingly acute, "he possesses a sixth, that comes from his keen and unintermittent sense of the magnetic current, which is far stronger in Mars than on the earth; and far more complicated, and more thoroughly understood. When any object is too delicate and minute to be examined by the sense of touch and sight, the Martian shuts his eyes and puts it against the pit of his stomach, and knows all about it, even its inside." "No privacy, no concealment is possible, except at a distance involving absolute isolation; not even thought is free; yet in some incomprehensible way there is, as a matter of fact, a really greater freedom of thought than is conceivable among ourselves: absolute liberty in absolute obedience to law—a paradox beyond our comprehension." Besides understanding reincarnation and other occult laws the Martians have a keen relish for art and science, if Mr. Du Maurier is to be credited. "It seems that everything which can be apprehended by the eye or hand is capable of absolute sonorous translation: light, color, texture, shape in its three dimensions, weight and density. The phonal expression and comprehension of all these . . . and the mechanical translation of such expression . . . is the principal business of the Martian life." The Martians have cleared their planet of useless and harmful forms of animal life. The others they have domesticated and use for occult purposes, "incarnating a portion of themselves and their consciousness at will in their bodies."

DAWN is a new Indian monthly from Calcutta, proposing "to make a special study of Hindu life, thought and faith, in a spirit of appreciation, while remaining fully alive to the usefulness and necessity of the existence of all other systems, secular or religious, Eastern or Western." The first number has a thoughtful essay on "What the Time Needs" along these lines. A study of

the *Bhagavad Gita* is commenced in March, but not continued in the April issue. A lecture on the "Future of Hinduism," by Dr. Coulson Turnbull, serves to bring out in a series of editorial notes some important distinctions. "The Hindu's ideal of education differs vitally from the Western conception of it, and is based fundamentally upon certain spiritual requirements. The Hindu's education is one entire round of duties performed at home and in society; it is Hindu Life and Discipline—and all intellectual progress which has not this for its object is with the Hindu so much *mis*-education." But this conception is not peculiar to Hinduism.

In an interview with M. Charles Richet in the HUMANITARIAN, that great Frenchman expresses his interest in matters psychic. He has been much attracted by the case of little Otto Poehler, the two year old child of a Brunswick butcher, who "can read any kind of manuscript in German and also in Latin without ever having learned to read."

THE INDEPENDENT PULPIT (Waco, Texas) has been devoting some attention to theosophy, and more particularly to reincarnation. The editor's difficulty consists in a lack of proofs. If he is willing to accept these ideas as theories, and he appears to be willing, the scientific method is to extend the application of the theory. The proof of our chemical theories of atomicity is not direct, but circumstantial. Belief in the atom is merely a scientific dogmatism. Belief in the reincarnating soul is no less and no more. It is not in belief, but in practice, the laboratory practice of life, that proofs are to be sought.

The Swedish THEOSOPHIA for April contains an article by Dr. Zander on "The Idea of a Personal God from a Theosophical Standpoint," besides some translations and reports. Two new lodges have been formed in Sweden, and the convention of 27th and 28th May represents a splendid membership.

The other foreign-tongued magazines increase in number. L'ISIS MODERNE for March, containing a translation from the Sanscrit by Emil Burnouf; the THEOSOPHISCHE RUNDSCHAU, published in Berlin; LOTUSBLÜTHEN, Dr. Hartmann's own magazine, from Leipzig, etc., have been received. We have also to acknowledge the receipt of the Theosophic Gleaner; The Thinker; Notes and Queries; Islamic World; Mystical World; Journal of the Maha Bodhi Society; Occult Review: Occult Science, a new monthly intended to cover the whole field of the occult; Woman's Exponent; Dominion Review; Secular Thought; The Editor, which is to be commended to all literary Theosophists; Mystical World; The Buddhist, Colombo, beginning a new series—this journal speaks very highly of H. W. Cave's "Ruined Cities of Ceylon"; The Tribes, etc., etc.

TIME.

"The Present is the child of the Past; the Future the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself."—*Secret Doctrine.*

H. P. BLAVATSKY.

MIRROR OF THE MOVEMENT.

THE most important activity of the past month has been the Convention of the Theosophical Society in America held in New York on the 25th and 26th April. It was the largest Convention yet held and all its proceedings were characterized by the greatest harmony. Among those present were Mrs. Katherine A. Tingley and the other members of the Crusade including Mrs. A. L. Cleather, Rev. W. Williams, H. T. Patterson and F. M. Pierce. The foreign delegates present were Dr. A. Keightley, Mrs. Keightley, Miss Hargrove, Basil Crump and Herbert Crooke from England; D. N. Dunlop from Ireland; Dr. Franz Hartmann from Germany; Mrs. Keightley was also special delegate from Norway and Sweden.

The business meetings, Sunday morning and afternoon and Monday morning, were closed meetings for members only. Dr. J. D. Buck was elected Temporary Chairman and E. T. Hargrove, Permanent Chairman of the Convention. E. A. Neresheimer was reëlected Vice-President and Treasurer of the T. S. A. for the ensuing year, and the following were elected as the Executive Committee: Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, A. H. Spencer, H. T. Patterson, E. A. Neresheimer.

Under the head of special business Maj. J. A. Clark of Baltimore asked a question with regard to the "alleged split" in the Society. A reply was made by W. C. Temple, of Pittsburg, who among other things said: "There is not a division in the Theosophical Society. . . . If there are any people to-day who are theosophists and are so unfortunate as to be outside the Theosophical Society, if they will come to the proper officers and make their application for admission in the proper way as laid down by our Constitution and By-laws, I will pledge myself that they will never be rejected. And it seems to me that there is no other way that any so-called reconciliation of a purely mythical break in the Theosophical Society can ever hope to be made."

The following resolution was presented by Dr. J. D. Buck:

"*Whereas*, The theosophical movement which has for its object the true union of the whole human race on the basis of Brotherhood, has been made manifest around the globe by its accredited leader and representatives within the brief space of ten months, thus securing interest and discussion at the same time in all countries, and thereby trebling the membership of the Theosophical Society, and

"*Whereas*, The planning and management of this Crusade, and its conduct to a successful issue, is due to the great heart, wise judgment and invincible courage of Mrs. Katherine A. Tingley (applause) supported by the loyal devotion of her immediate associates, therefore be it

"*Resolved*, That this Convention of Delegates, representing the branches in this and other countries, hereby extends to Mrs. Tingley its sincere thanks, its cordial approval and its loyal devotion as the accredited and trusted successor of William Q. Judge (applause), and that we pledge to her in the future our united support and our unwavering confidence and coöperation in her great work."

On hearing the resolution the entire audience rose to its feet and calls were made for Mrs. Tingley with loud and continued cheering.

Mrs. Tingley rose to acknowledge the tribute paid her in the resolution and when the cheering had ceased, said:

"Let me thank you most heartily for the kind expression offered in this resolution and to tell you that I have done only my simple duty and that as long as I have this support it will always be easy no matter how hard the persecution may be which comes from others. I shall ever work for the principles followed by H. P. Blavatsky and William Q. Judge and I am yours always in brotherly love." (Applause.) The resolution was carried by acclamation.

A resolution was also presented in regard to Lotus Circle Work to the effect that it would be for the better interests of that work and would bring the public more into sympathy with it if the present official connection with the T. S. A. be severed, although T. S. A. members would continue to coöperate in the work. This resolution was carried and afterwards Mrs. Mayer on behalf of the Lotus Circle Committee stated that Mrs. Tingley had been asked to take the office of President for life of the Lotus Circles and that she had accepted this office. The announcement was received with loud applause.

For detailed news of the Convention the reader is referred to the official report and the May number of the *Theosophical Forum*.

Immediately after Convention, on April 29th, Rev. W. Williams and Burcham Harding made a short lecturing tour in New England and visited Boston, Lynn, Cambridge, Lowell, Roxbury, Providence. Mrs. Cleather and Mr. Basil Crump also visited Boston staying *en route* at Bridgeport, Conn., and lecturing at both places on Wagner with musical illustrations. On their return they lectured in New York on May 3d in Tuxedo Hall and on May 6th they accompanied Mrs. Tingley to Chicago and then to Washington and Philadelphia. Wonderfully successful meetings were held at all these places. Mr. D. N. Dunlop visited Toronto spending a week there. The branches on the northern Pacific coast report good results from the recent visit of James M. Pryse. Mr. Pryse then visited Montana and is now in Wisconsin.

New branches continue to be formed throughout the U. S. A.—the latest reported being Tampa, Fla.; Students T. S., Augusta, Ga.; Wellington, Ohio; Houston, Texas; Vancouver, B. C.; and Logansport, Ind.

May 8th, White Lotus Day, was kept by nearly all the branches in the U. S. in commemoration of H. P. Blavatsky's life and work.

The financial statement of the Crusade of American Theosophists around the world shows the total expenditure to have been $28,127.90.

From England a new branch is reported as having been formed at Romford and also that much interest in Theosophy is being shown by members of the Labor Church.

Excellent reports reach us from the Theosophical Society in France, where Mrs. Off and Mr. A. E. Gibson of California have been giving great assistance. Mr. G. Lawrence writes that they have taken a larger public hall for their meetings, as the attendance continues to greatly increase.

The Society in Germany is also carrying on an active propaganda. Dr. Franz Hartmann, its President, who represented the German-speaking Theosophists of Europe at the recent Convention, brought with him the best of news concerning the growth of the movement throughout Germany and Austria.

A new Branch has been formed in Malmö, Sweden. From different parts of the country evidences reach us of unwavering devotion on the part of the many members there. The membership in Sweden is rapidly growing.

The Theosophical Society in Holland continues its good work. New activities are constantly being developed. The latest undertaking of which we have received news is the founding of a theosophical magazine in Dutch.

The annual meeting of the New Zealand T. S. was held March 11th, closing a most successful year of work and opening one of new activities. Another centre has been formed among the Maoris at New Plymouth.

The N. S. W. division of the Society in Australasia is as active as ever and speaks for itself through the columns of the *Australian Theosophist.*

Good reports have been received from the Indo-American Branches, especially from Benares. The members are busily engaged in doing all that they can to relieve their famine-stricken countrymen.

The following letter, addressed to a member in Australia, is of particular interest as showing how deeply Mrs. Tingley's work was appreciated by the people of India:

INDO-AMERICAN THEOSOPHICAL SOCIETY.

BENARES, INDIA, Feb. 25, 1897.

Dear ——

On behalf of the President and members of the Indo-American Theosophical Society, Benares, I tell you that we are actually filled with joy on reading the happy tidings sent by you and other members of your Society. The hopes of realizing the aim of Theosophy that you have kindled in our hearts are so dazzling and bright that we have not got the will or strength of either writing or speaking left in us. We are actually seeing our way to the formation of a nucleus of Universal Brotherhood without any distinction whatever.

The luminous rays of theosophy emanating from New York and being reflected from New South Wales have made our dreary night of isolation, egotism and selfishness, one brilliant day of brotherly love, harmony, peace and joy.

Amid the horrid gloom of pestilence and famine all around us here, we see the distant beacon of hope and encouragement coming nearer and nearer to us, and begin to feel that we are saved. How can we sufficiently convey our gratitude to Mrs. K. A. Tingley for the timely aid, the much needed succor, the badly-wanted hope and energy that she has imparted to us, we do not know. We find ourselves in a new world—a world where Peace, Love, and Truth reign supreme.

We have read the newspaper cuttings you have sent us over and over again, and have every time drawn fresh hope and new energy from them. We thank your people for the sincere interest they take in our cause.

May I ask you how far the appeal of our leader, Mrs. K. A. Tingley, on our behalf to the Australian people has been responded to by your people. We are literally starving in this country—once the land of abundance and plenty—the Eldorado of the East. Our markets and public places are full of hungry wretches, half naked skeletons, whose sufferings we are trying to alleviate; but our efforts on the whole only go to relieve a small proportion. We are not in a position to satisfactorily cope with the disaster. Cases of respectable people who preferred the agonies of death to the self-reproach of begging in public, came in several instances to our notice a little too late—when the help of man would not avail. In our gratitude for your noble efforts and generous help we can only say, "God bless you good people."

Yours fraternally,

(Signed) AJIT PRASADA,
Secretary.

To repeat an evil thing said of another, even without unkind intention, may injure that other as much as a deliberate and cruel slander.—*Book of Items.*

ÔM.

THEOSOPHY

DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

E. T. HARGROVE, Editor.

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ANNOUNCEMENT.

THEOSOPHY—a term derived from the Greek words Θεός and σοφία meaning Divine Wisdom—is a magazine devoted to the promulgation of theosophical principles in the widest sense. It is not the organ of any sect, nor does it seek to establish a dogmatic system of any sort. Its chief aim is to promote Universal Brotherhood without any distinctions whatever, because, as its name implies, it endeavors to deal with fundamental principles, and we hold that Brotherhood is a basic fact in nature which only needs to be fully understood as such to make all humanity brotherly in thought and act.

With the promotion of brotherhood as our chief aim it must follow that THEOSOPHY is above all things *tolerant*. Points of agreement between the great religions and philosophies of the world require emphasizing. For centuries points of difference have been sought and enlarged upon. That no man can understand one religion thoroughly without an acquaintance with some of the other faiths of the world, has been the verdict of all great thinkers. The same law applies to philosophy and science. No race, sect, or age, can have the monopoly of Truth. We therefore encourage research into ancient as well as modern religions, philosophies and sciences, believing that this will result in a deeper understanding of the nature of man and the universe and a more tolerant view of matters in general.

Those who would assist the cause of brotherhood should realize that it is of the first importance to discover as much as possible concerning the nature of man and man's relation to the world around him. The laws that govern his physical, mental, moral and spiritual being should be studied and investigated. A sound basis for ethics should be found. These objects THEOSOPHY will do its utmost to forward.

All writers who are in sympathy with the above objects are invited to contribute articles. Signed articles will not be editorially endorsed unless otherwise stated, for we are convinced that as free a discussion as possible of these important subjects will be of immense value to our readers.

It is hoped that every sympathiser with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Wherever it goes their message will be carried. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing to investigate liberal ideas.

It is in the hands of our readers to push the circulation of THEOSOPHY to an almost unlimited extent.

"THEOSOPHY"

Bulletin of June Issue, 1897.

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The present issue sees *Theosophy*, now in its twelfth year, appear with many embellishments. To meet a rapidly increasing public demand, the pages of reading matter have been doubled, but the price is maintained at $2.00 a year. Prominent writers will contribute articles upon scientific, philosophical and religious topics, showing their underlying meaning as viewed from the Theosophical standpoint.

One of the most practical features of *Theosophy* for June is "Health and Disease," by Archibald Keightley, M.D., M.A. (Cantab.), L.R.C.P. (Lond.), Licentiate of the State of N. Y., an old pupil of Mme. Blavatsky. The article treats "occult biology" on a common sense basis, and contains much that should prove useful to the profession, as well as to the general reader.

Franz Hartmann, M.D., whose portrait appears in this issue, the well-known author of *Magic—Black and White*, *Secret Symbols of the Rosicrucians*, *etc.*, *etc.*, editor of the German Magazine *Lotus Blüthen*, contributes a paper entitled "An Indian Yogi," giving an amusing account of a Hindu ascetic's experience in attempting to demonstrate the powers of mind over body before a Congress of European Psychologists.

"Sheaths of the Soul" treats of the ancient teachings regarding the inner nature of man, and his higher undeveloped faculties. This treatise will be doubly welcomed, coming from the pen of the late Wm. Q. Judge, formerly President of the Theosophical Societies in America, Europe and Australasia, and editor of *Theosophy*.

"Genesis and Pre-Natal Life" is ably handled by Alex. Wilder, M.D., the well-known authority upon Neo-Platonism. It is a profoundly interesting article treating in a delicate and scholarly way the views of the ancient Greek philosophers in regard to this vitally important topic.

B. O. Flower, formerly editor of *The Arena*, writes in his usual able manner upon "The Influence of Oriental Thought on Occidental Civilization." The subject is treated from a broad and humanitarian aspect.

"Mystics and Mysticism of Christianity," by J. D. Buck, M.D., Dean of Pulte Medical College, author of *A Study of Man*, *Mystic Masonry*, etc., etc., forms a noteworthy contribution, drawing an interesting distinction between Theosophy and the mystical side of Christianity. The article is historical, but also profoundly philosophical, and must interest all lovers of religion.

Perhaps the gem of this issue is an article, "Ireland Behind The Veil," by "Æ" (George W. Russell), author of *Homeward Songs*. He is recognized by the *Academy*, *Atheneum*, and leading critics as one of the greatest living Irish poets. It is a magnificent and stirring appeal to Irish patriots in the loftiest sense of the term; comparing in sublimest imagery the present condition of Ireland with her glories of the past. The writer introduces a charming poem into the body of his article.

A clear, concise statement of the elements of the Theosophical philosophy forms the subject of "A Short Outline of Theosophy" by Jerome A. Anderson, M.D., author of *Reincarnation*, *Septenary Man*, *Karma*, etc.

During the present epidemic of homicidal mania, a contribution upon "Capital Punishment" will be read with interest. Rev. E. L. Rexford, D.D., pastor of the Universalist Church, Columbus, O., ex-president of Buchtel University, gives a common-sense but stirring criticism of our modern treatment of criminals pointing out the misunderstanding of Mosaic teachings.

Charles Johnston, M.R.A.S., Bengal Civil Service (ret.), the eminent Oriental scholar, contributes "Forever Free," translated from the Sanskrit of Shankara Acharya, the greatest of India's Sages and writers. To the thoughtful student this article conveys valuable teaching of the real meaning of life. Correspondence should be addressed, Editor *Theosophy*, 144 Madison Ave., New York.

PROSPECTUS FOR JULY.

Among other articles promised for the July issue of THEOSOPHY are :—

"The Problem of the Pyramid," by Major D. W. Lockwood, Corps of Engineers, U.S.A., one of the greatest living mathematicians. The learned author gives the relation between the pyramid, cube and sphere, and an expression for π in terms of a trigonometrical function of the pyramid angle, making a simple Euclidian construction for cubing the sphere, and quadrating and rectifying the circle possible. Most important conclusions concerning the Great Pyramid of Gizeh are also given.

"The Teachings of Plato," by the well-known authority on the subject, Professor Alexander Wilder.

An article by Mr. J. M. Greene on "Vivisection."

One by Dr. J. D. Buck on "Why I Believe in Reincarnation"

A further contribution from Mr. Charles Johnston, M.R.A.S., on Hindu Philosophy.

An article by Mrs. Julia Wharton Lewis Keightley, so well-known as a playwright under the name of Mrs. Campbell Verplanck.

"The Ancient Wisdom of the Maoris," by J. St. Clair, one of the few living experts on the subject.

Mr. James M. Pryse, whose revised version of much of the New Testament has assured him a welcome whenever he writes on Christian Mysticism, has also promised an article. Other contributions may be looked for from Stewart Ross, better known as "Saladin," editor of the English *Agnostic Journal;* the Rev. Dr. Haweis, whose book on *Music and Morals* has made him as celebrated in this country as in England; the Rev. E. H. Capen, D.D., President of Tufts College; Miss Katherine Hillard, the famous Dante scholar; Dr. Franz Hartmann, author of *Magic—Black and White;* Camille Flammarion, the French astronomer; Dr. H. A. W. Coryn, of London, and many other writers whose work has made their names household words among millions of English-speaking people.

MRS. KATHERINE A. TINGLEY,

LEADER OF THE THEOSOPHICAL MOVEMENT THROUGHOUT THE WORLD

has promised to contribute a series of "Notes on the Crusade," dealing with her recent tour around the globe accompanied by several well-known Theosophists. These "Notes" will be profusely illustrated with views and portraits. The series will begin in the July issue.

The Theosophical Society in America.

THIS Society is an integral part of the international Theosophical movement which began in New York in the year 1875. Madame H. P. Blavatsky was its Founder. With her were associated William Q. Judge and others.

Those applying for membership in this Society are asked to subscribe to its first and only binding object, which is thus set forth in its Constitution: "The principal aim and object of this Society is to form a nucleus of Universal Brotherhood without any distinctions whatever." The Society has two subsidiary objects, neither of which is binding upon its members. They are: "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical [mental and spiritual] powers latent in man."

Forms of application for membership and further information in regard to the Society can be obtained from THE PRESIDENT, HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN AMERICA, 144 Madison Avenue, New York City, U. S. A.

The Theosophical Society in Europe.

This Society is in every way similar to the Society in America. All national divisions are self-governing. Forms of application for membership and further information in regard to the Society can be obtained from THE PRESIDENT, HEADQUARTERS OF THE T. S. IN EUROPE (ENGLAND), 77 Great Portland Street, London, W.; or from

THE PRESIDENT, HEADQUARTERS OF THE T. S. IN EUROPE (IRELAND), 13 Eustace Street, Dublin.

Information in regard to the Theosophical Societies in Scotland, Holland, France, Germany, Austria and Greece may be obtained on application to the President of the Theosophical Society in Europe, 144 Madison Avenue, New York City, U. S. A.

AUSTRALASIA: New South Wales Division, Headquarters, 16 Carrington Street, Wynyard Square, Sydney; New Zealand Division, Headquarters, Room No. 7, Marine Chambers, Quay Street, Auckland.

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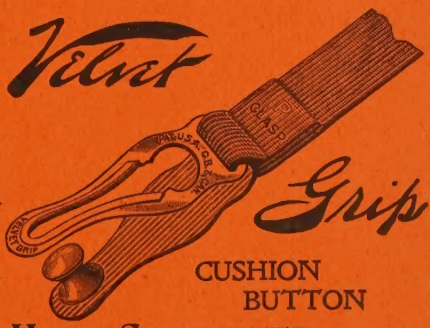

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FRIESLAND	7,116	455	51
WESTERNLAND	5,736	455	47
BERLIN	5,526	510	44
NOORDLAND	5,212	419	47
CHESTER	4,770	461	44
WAESLAND	4,752	443	43
PENNLAND	3,760	374	42
BELGENLAND	3,692	423	40
RHYNLAND	3,689	423	40
OHIO	3,392	355	43
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